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A COURSE

OF

ENGLISH READING.

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A

COURSE

OF

ENGLISH READING,

ADAPTED TO

EVERY TASTE AND CAPACITY:

WITH

Anecdotes of Men of Genius.

BY

THE REV. JAMES PYCROFT, B. A.

TRINITY COLLEGE, OXFORD;

WITH ADDITIONS,

BY J. G. COGGSWELL.

NEW-YORK:

WILEY AND PUTNAM.

1845.

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PREFACE.

Miss Jane C. divided her indoor hours into three parts: the house-keeping and dinner-ordering cares of life claimed one part; hearing two younger sisters say their lessons a second part; and during the third and most delightful remainder she would lock herself up in her bedroom, and move on the marker of Russell's "Modern Europe" at the rate of never less than fifteen pages an hour, and sometimes more.

Being so vexatious as to ask wherein her satisfaction consisted, I was told—in the thought that she did her duty; that she kept her resolution, and exercised self-denial; that she read as much as the best-educated of her friends; that continually fewer histories remained to read; that labour sweetened leisure, and that she hoped one day to excel in literature.

A few torturing questions elicited that all the labour, all the self-denial, and all the resolution aforesaid, had not produced any sensible increase, or more than a vague but anxious expectation, of available information, love of study, confidence in society, or mental improvement. In short, my very deserving friend was all but convinced that there was some truth in the everlasting annoying remark of

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a certain jealous and idle companion, that she was "stupefying her brains for no good."

A few days after I received a letter, from which I extract the following :—

"I'll tell you what:—I will never forgive your vexatious "sifting of my ways and means of reading, if you do not "sit down and write me a list of books which *will* do me "good; and such plans and contrivances of study as "may enable me to improve as fast as you say that my in-"cessant toil and trouble deserve. Now, mind—I'll fol-"low your plan to the letter, and if it does not succeed, "the fault must be yours."

In reply, I gave half an hour's instructions, which led to such an increase in the knowledge, the entertainment, the habits of reflection, and sense of improvement of my pupil, that after modifying the same instructions to suit the taste and capacity of other literary young ladies and literary young gentlemen, and after putting their value repeatedly to the test, I venture to publish them in the following pages.

J. P.

Bath, May 15, 1844.

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PREFACE

TO THE

AMERICAN EDITION.

Had the author of this little volume given it the title of a Plan, instead of a Course of Reading, he would have designated its purpose more definitely; such in fact it is, and a better one could not easily be devised. Having originally prepared it for the private use of a friend, he was led to publish it, as he says in his preface, after he had had a practical test of its value. For the same reason its republication here was advised and urged by one who had had many years experience of the advantages of a like system, and the concurrent testimony of all to whom it was recommended, that it greatly increased both the pleasure and the profit of reading. It is founded on the plain common sense principle, that in the pursuit of knowledge, as of other things, the inquirer must mark out and keep to his path, if he would spare himself the waste of time and toil in reaching it. Hence it requires that the subject of inquiry should first be settled, and then those books be selected for prosecuting it in which it is most ably treated: thus combining discipline with culture

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of mind, and guarding against the evil of reading without an aim, and consequently with little interest. It does not suppose that a book in itself valuable can be read, even in the most desultory way, without some benefit, but that, when so read, it makes a less lasting and less distinct impression, and imparts less instruction, than if read in connexion with its proper subject. In support of this view of the question, the author cites a maxim common among lawyers, "that private reading makes little impression till legal practice shows its use, and fixes attention to important points;" the truth of which is fully verified by the readiness with which a practised jurist refers to the cases reported in the numerous and ponderous tomes of his legal library. On the plan of reading here proposed, every subject of investigation becomes a case, upon which the authorities are to be looked up and studied out on the same principle as the lawyer searches out the references in his brief. A further argument in favor of this mode of study might be drawn from the same profession; there is none in which there are so many examples of self-formed great men—men who became great by the mere force of the mental discipline to which they are subjected, without any uncommon gifts from nature; and why should not equally favorable results be had in every other intellectual occupation, were they pursued upon the same system? These are some of the leading ideas in Mr. Pycroft's plan of reading, which his work fully develops and explains: what has here been said of it will suffice to show how valuable it must be as a guide to the young, and indeed

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to all who read with a view to mental and moral improvement. It may be thought, perhaps, that the books and parts of books referred to are not pointed out with sufficient exactness; but this was, doubtless, intentional on the part of the author, to accustom the reader to search for himself. This book would have been republished from the English edition without alteration or addition, had it not been found necessary to supply some omissions. In the course of reading recommended in it, the subject of our own history does not receive its due share of attention—a defect which it was clearly the duty of an American edition to remedy; but as it was desirable to preserve the English work in its integrity, no change has been made in the body of it, the additional matter being introduced in the form of an Appendix. In this way the American reprint remains an exact copy of the original, with some few additions appended, which, it is hoped, will make it more acceptable and useful here.

J. G. C.

New-York, Jan. 1, 1845.

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SUMMARY OF COURSE OF ENGLISH READING.

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How to study
THE SCRIPTURES.

5. The principal Writers in order:

Subdivisions of the principal Writers.
1. The Fathers.
2. The Schoolmen.
3. The Reformers.
4. The Successors of the Reformers.
5. The Non-conformists.
6. The Divines of the Restoration and Revolution.
7. Modern Writers.

6. Practical Books, for the Closet.

POETRY,—Criticism,—Taste, 221. 225.

NATURAL PHILOSOPHY in all its Branches,—Notice of simple Treatises, 225.

How to remember what we read,—Rules simple and practicable, 140.
How to keep a Common-place Book, 225.

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Advice more particularly to those who study

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Literary Opinions and Remarks by distinguished Men.

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A COURSE

OF

ENGLISH READING.

All the world would allow that a traveller would pass more easily from any one point to any other point by having a distinct picture of the road before he started. All the world would approve of a traveller's stopping once or twice in his journey, and asking himself, "To what place am I going?" and "Is this the best way to reach it?" But how many myriads in this world aforesaid do set out on the long and intricate road of life without a map, and, while they can only keep moving, never stop to ask whether they are in their latitude or out of it. So blindly do men run after all the imaginary prizes of life, and just as blindly do they pursue any one of them. Consider intellectual pursuits. Many young persons have said to me, "I should so like to possess general information, and to be well read, like our very amusing friend. Is it not strange that, amidst all the toils of a most engrossing profession, he can find time to acquire so much knowledge on every subject?"

"Not at all; a few minutes a day, well employed, will be quite enough."

"Really I do not find it so. What I read very rarely interests me; so I forget nearly as fast as I read, and grow more and more confused."

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"Too little interest, and too much confusion! Really you have enough to complain of. Do you know that this may constitute all the difference between your acquirements and those of our friend?"

"But he is so clever."

"Can he do as much in one hour as you can in six?"

"No! I am sure he cannot. I see your argument. I know you are going to remind me I have more than six times the number of hours to study."

"Is there no one subject on which you feel yourself equal to him? Think of gardening, drawing, scriptural reading," &c.

"True, but I am so fond of these subjects, for——"

"You would say your attention never flags, and your memory never fails."

"Just so. But I am not so fond of some other subjects, which still I very much wish to know."

"But do you not remember a time when you were not so *fond* even of these favourite subjects?"

"Certainly; you would infer therefore ——"

"I would infer what I *positively have experienced both in myself and others, that we may acquire a fondness and interest for study, and that under good guidance it is hardly ever too late to begin.*"

"And the advice you intend to give me is founded on ——"

"Is founded on certain simple and self-evident means of creating an interest in all we read, and thus insuring attention, and consequently memory. Suppose you wished to nourish a man's body, you would say, 'Feed him.' 'But he does not digest.' 'Probably he has no appetite?' 'Yes; he will eat some few things.' 'Then choose these few; attend to his appetite, and by that judge when and what he can digest.' So with the mind; attend

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to the curiosity which is the appetite of the mind, and be sure that whatever the mind receives with avidity will tend to its maturity and strength."

In this way I have reasoned with many of my friends: I have had the satisfaction of seeing my advice followed, and attended with more success than I ever anticipated. One pupil in particular is now present to my mind, and that a lady—a circumstance most encouraging to all who distrust their own abilities—and it is her experience especially which induces me to think that the same advice may be generally useful. My prescriptions, I trust, are not like the panacea of the day, the same for all patients in all stages; but such as, being based on the same principles of mental health, are nicely modified to suit every age and constitution. If my rules seem obvious, and what all well-educated persons may be presumed to know, I answer, Do we not often hear readers say, I like a book that begins at the beginning of a subject—that presumes not that I have knowledge, but that I am generally ignorant? Have the best informed never searched for information, though with affected indifference—they would not, on any account, be seen to do so—even in a child's story-book, or penny catechism? Hesiod, as quoted by Aristotle, divides the world into three classes:—the first have sense of their own; the second use the sense of their neighbours; the third do neither one nor the other. Now all the advice I have to offer is addressed to the second class, with a slight hope and a sincere desire to make converts of the third. As to arrangement, I will not promise to be very exact. As a traveller in the boundless fields of literature, I shall take the privilege of describing fair flowers and curiosities as they occurred to me, and to quote the very words of many fellow-travellers, some pointing out my way, and some asking theirs. Full well I know

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that a man who will stand forth like a witness in a court of justice, and say not what he thinks, but what he knows and has seen, and sometimes what effect these occurrences produced upon his mind, may find his humble testimony decide knotty questions and promote high purposes he knew not of. Thus, by truth copied from the plain tablets of memory, do I resolve to try so to lay down the law that each may find his own case, and to hold up a mirror in which every man may see himself.

The first case that occurs to me—the case of nearly all who have the ambition, but not the method, to be literary characters—is the following:—A young lady of great intelligence asked, "What would you recommend me to read?"

"That depends on what you have been reading lately—the new matter must assimilate with the old, or it will not digest."

"Well, then, I have read nearly all Hume and Smollett, and I want to know some more of the History of England, and the continental nations too—shall I read Russell's Modern Europe?"

"Excuse me for saying you have rather a large ground-plan for your historical edifice. Will you be able to build up in proportion? Remember the Tower of Babel and the confusion of tongues. A dozen and a half of thick volumes! Can you remember all this?"

"Oh no. The worst of it is I cannot remember even common facts, succession of kings, wars and peace, and the like, which even children know from their little books. I was so long over Hume, that I forgot the first part before I had read the last."

"And if you had only read the child's history through twice, you would possess more real knowledge at the present moment."

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This was allowed: my pupil also agreed that Hume dwelt too long on some topics in which she felt no interest, and too little on others; that with all long histories it was difficult to grasp the outline of events so comprehensively as to enjoy the advantage of comparing one period with another, and that in proportion as these defects caused her interest to be less, it required her perseverance to be greater. An admission which called to mind the expression of another literary pilgrim, who exclaimed from the very slough of despair, "What am I to try next—I have waded through two volumes of Russell, and am heartily tired by a third?"

I now took a sheet of paper and drew what was intended for an historical tree. The trunk bore in straggling capitals the words Hume and Smollett; and in smaller letters the names of the sovereigns, each of whom was allowed a space commensurate with his reign. "Here," I said, "you have one continuous history, as it were, the stem and prop, or the connected chain of your knowledge:—a less substantial supporter than Hume would do as well at present, because you seem to have forgotten (which is about the same thing as never having read) his History. I wish you to have a comprehensive knowledge of this whole chain, so take the History of England by the Society for Promoting Christian Knowledge, one small duodecimo of 140 pages, price 1*s.* 3*d.* This you may know thoroughly in four or five days; and afterwards keep it in mind by writing out the answers of the questions given at the end. In this way your chain of history will be connected, and you may learn to run over in your mind all the events from Queen Boadicea to Queen Victoria without the book, at least I have known children of ten years of age do so."

"Then what shall I do with Hume?"

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"I'll tell you: Hume's history will strengthen particular parts of this fine chain I have mentioned, and make the imaginary trunk the thicker and better able to bear leaves and support the weight of branches. You will guess that by the leaves and offshoots I mean biographies and other works read in connection; the desire for which will be excited by this chain of reading, or grow out of the tree of history."

"But how am I to do this, and with amusement too; for you promised it should be amusing, and with less bootless labour than I have been enduring hitherto, for my studies have been literally 'bubble, bubble, toil and trouble?'"

"Tell me, first, what *desire* or curiosity has *grown out of* your chain of reading?"

"Why, I have a curiosity to know more of Ridley, Cranmer, and those glorious martyrs."

"First cast your eye over the three or four pages of Mary's reign in the little history, you will then have a vivid recollection of their times; and then read a separate account of these champions of Christendom in some other books."

"Just so; but then must I go through four or five volumes of the Reformation?"

"There is no kind of necessity; continue to read about the martyrs as long as your curiosity lasts. You may find a short mention of them in a Cyclopædia or Biographical Dictionary; or you may turn to a full and graphic account in Southey's Book of the Church, by help of the Index. See, I keep my promise; when 'toil and trouble begins or interest ends,' I say, stop and read something else."

My friend was laudably solicitous as to whether all this was sound advice: she thought "that where there was no

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pain, there would be no cure;" so besides urging my own experience, I sought and found authority, and that, by the way, in a book in which authority may be found on subjects almost as multifarious as we would expect in a famous book purporting to treat De quolibet ente et multis aliis rebus; "about every thing in the world, and many other things besides."

Dr. Johnson said that for general improvement a man should read whatever his immediate inclination prompted him to take up: he added, "What we read with inclination makes a much stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but one half to be employed on what we read*;" and this the Doctor said when sixty-seven years had rolled over his sober head.

This was a case in point; but I soon found one bearing still more forcibly on my argument. "Idleness is a disease which must be combated; but I would not advise a rigid adherence to a particular plan of study." My plan requires no rigid adherence, but allows full latitude, as the Doctor goes on to require. "I, myself, have never persisted in any plan for two days together. A man ought to read just as inclination leads him, for what he reads as a task will do him little good."—Vol. ii. p. 213.

My advice will not, I trust, be found at variance with that of the Doctor: I would give to power all the direction of method without cramping the strong spring of inclination. Where two books, or two courses of reading, are equally amusing, there is no hardship in being ordered to choose the one which is the more improving.

This advice was followed. A few evenings after, I

* Boswell, vol. vi. p. 163.

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found my pupil had read with the sharp edge of curiosity, and so, of course, had digested lives of Ridley and Cranmer, and, which I anticipated, had become curious still further about Henry VIII., Edward VI., and Mary. "What!" I said; "how came these characters to interest you more to-day than when you read them in Hume?" "Because," was the natural reply, "the association was different. I care more about those who fought or befriended the pope, than about men who lost heads or won crowns, to say nothing of long chapters about primogeniture, in which, by the way, our friend is so accurate; but I understand it is only from association with his law books." It was now seen what I meant, that every person has a kind of peculiar curiosity, on attention to the dictates of which his memory and improvement depend.

This curiosity is an appetite which "grows by what it feeds on." Let me relate another passage from my preceptorial diary:—"A most wonderfully retentive memory has that Captain Evans we met yesterday: he talks on every subject; I only wonder that Mr. Wood, when here on his circuit, did not seem to think more of him." "I should wonder more if he did; the captain talks for effect: he has more vanity than love of literature: you would take Mr. Wood's opinion of him;" and he remarked what a bore the man was; that he went away like a steam-engine in his own line, but clogged the moment he got off of it; pursued no game but what he himself had started, and could fight but badly on his own ground, and was no match for the poorest antagonist on any other. Strangely enough, there was another person in the same company, of known depth and research, who heard this "captain bold" without taking the trouble to correct his facts, or question his conclusions; and who also observed the next day he "only wished men would not worry their

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friends in the evening with what they had read without understanding the very same morning." How true is the observation that men who have not studied some one subject as a profession, or with as much assiduity and thought as a profession requires, having no standard of accuracy, can rarely trust themselves to speak before sound men on any single topic. Lies, whether expressed or implied (and what is affectation but lies in a state of solution), always discourage truth, and the humble endeavours of simple honesty: and so in the present instance; a youth honourably desirous of improvement was almost pursuaded by the empty pretensions of a shallow reader of what is most aptly called the *light* literature of the *day*, to wit, not weighty enough to survive till the morrow, that the knowledge worthy of a proper man is beyond ordinary ability to attain.

Let a vain, chattering character read the latest article in the "United Service Magazine," talk at the reading-room door on the contents with some of those portly gentlemen who are to be seen in every town like China jars, or male Caryatides, daily fixtures, for fear any stranger should want a clue to the fashionable library; and with the sum-total of remarks and illustrations so collected; let him talk loud and long to the next company he meets, and he will be regarded as the man of general informa tion. The ignorant do not discover the cheat, and the wise despise too much to expose it, or should they venture to qualify the general praise, they are called jealous, and pass unregarded.

"Well," said my young friend, "all I know is, I should have felt more comfortable had I known more of the subject he was discussing. The last war—Napoleon —Nelson—and the Duke, are matters about which I have a very confused and shallow stock of information. How

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should I proceed?—'Gurwood's Despatches,' Alison, volumes of Southey on the Peninsula, and others on the Revolution, will take me so long, I shall starve for want of knowledge before I gain it at this slow rate."

He was soon made to understand that these were not the books to begin with, and was warned with the mention of Robinson Crusoe's boat, too big to launch, and his first plan of a goat-pen, two miles round, which would have given him as little property in his flock as if he had no pen at all. My friend saw that long historical works, and most others, consist of two parts: —

First, facts.

Secondly, observations on facts.

As to the facts, he did not want to know thoroughly all the minutiæ mentioned in the books above mentioned—a perfect knowledge of a very small portion would satisfy him for the present; undoubtedly: nay more, a small collection would serve as standards round which other ideas might rally, as fixed points, for association, in aid of memory, and as links, however coarse, to make the chain complete, without a break, till time were allowed to substitute links stronger and more minute. This youth had also the confidence to allow that, by comparison of facts, he might discern what were effects and what causes, and so have a home supply of observations; for the larger stock of ideas we import the less we grow, and the more minds fall out of cultivation. I encouraged him with the prospect of becoming, in course of time, almost exclusively his own grower and consumer as to observations: and when books are to be read for culling facts alone, and most observations passed by as being already known, he saw that cumbrous volumes would in effect be considerably reduced in size, and asked, "Is this the reason I see you with a book on your favourite subject, turning over

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the leaves without seeming to read five lines out of a page?" "Yes, frequently five lines are enough to show what the author is going to observe, and by degrees we obtain the same facility in reading facts as observations. Did you not see me the other day pass over nearly a whole chapter of travels in Russia? The reason was that the table of contents showed me that it contained substantially the same matter as a volume I had just before read on the same subject." However, let no readers be encouraged by these observations to fall into a careless and desultory habit of study. I allow them to miss what they already *know:* I do not say what they have already *read.* Accurate reading and reflection are their own reward, by saving time and trouble in the end. Sheridan truly remarked, "Instead of always reading, think, think, on every subject: there are only a few leading ideas, and these we may excogitate for ourselves." While others talk of so many hours of study daily, and so many books read, those who really improve think of questions solved and clear knowledge attained of definite subjects. "So, my friend," I continued, "to gain confidence in speaking of Napoleon and his contemporaries, take first of all a book of facts; do as I did some years since, in idle time, by the seaside:—I took Miller's History of George III., one double-columned volume of 400 pages; giving something like an epitome of the newspapers, from 1760 to 1820, and bearing on each page, in two or three places, lines in capitals, drawing attention to the respective topics, as in pages 332 and 333: Advance of the British into Spain, under Sir John Moore; again, Sir J. Moore's Retreat; again, Battle of Corunna, and Death of Moore."

I commenced at p. 207, which gave the history of the end of the year 1789: I wrote on the top of every page "A. D. 17—, or A. D. 18—," and in this manner my book

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became a ready book of reference for any newspaper allusion to the days of our fathers. A few days' reading took me through the 200 pages which gave the history from the beginning of the Revolution to the death of George III. Still I intended to read the same two or three times more. I was in haste to complete, as I say, my chain in a fair, substantial way first, and strengthen it afterwards. I did not read from end to end; but when tired, I used to dip into interesting parts, such as victories and state trials; so this history suited me in all humors, whether as a novel or work of memory. It would puzzle any one to guess what parts made most impression on my memory: they were not "the moving incidents by flood and field," but facts which others might have overlooked, and so should I, only they happened at different times to have formed the subject of conversation in my presence, and thus became matters of special interest to me. Remember there is a maxim among lawyers, that private reading makes little impression till legal practice shows its use, and fixes attention to important points. Daily intercourse with men and books serves the general reader as practice serves the lawyer; by fixing attention, it insures memory. Nor is this the only point of comparison. Do you think any lawyer's knowledge can comprehend all the ponderous volumes in Lincoln's Inn library, and these, to the uninitiated, seem equally deserving of study? Certainly not. Then how do they know which to choose as most useful for preparing to meet and answer all cases that occur? Practice shows the nature of the general demand, and this almost exclusively, they prepare to supply. So the general reader, like the lawyer, must study to be strong on those points on which not only his own consciousness but the strength of those he encounters shows his weakness. This leads me to remark why the same

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book may be read again and again with continually increasing interest and profit, because the interval between each reading will call attention to a new order of facts, and elicit a new series of conclusions. All this I draw faithfully from the history of the progress of my own mind."

"And how did you proceed when you had read this part of history once?"

"I had a friend who was fond of discussing the same subject; one who had long lived by the sea, conversed with naval officers, listened with me to many an hour's yarn from an old Trafalgar man, while cruising in the Rose yacht off Tenby and Caldy, and had often surprised me with the apparent extent of his knowledge. His conversation added to my interest, and made my reading more profitable. I then read Southey's Life of Nelson, and the Life of Napoleon, 2 vols., in the Family Library. These books are quite easy reading, except allusions to the history of the times, a knowledge of which is always indispensable to one who would read for real improvement; and this knowledge, I would add, makes the sound and accurate man, and distinguishes our well-read friend from the loquacious captain. On so good an opportunity let me add a word of caution. I have suggested sometimes 'to read and skip,' but to skip only the known, not the unknown. These historical allusions I readily found out, by looking over the occurrences of the same year in my history. Thus, while the history explained the biography, the biography drew attention to the history. True it is that all readers may occasionally be at a loss for an allusion; if they do their best to explain it, this is immaterial; but those literary epicures who touch nothing but dainties, and pick all books for the amusing, will never enjoy a sound intellectual constitution, but will acquire an unnatu-

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ral appetite, no longer a criterion of their ability to digest. Once form a habit of humouring yourself with reading solely and exclusively what pleases at the moment, once blunt the natural sense of satisfaction, which to the sound mind results from doing things thoroughly, and from that moment you have bartered the literary resources of a life for the excitement of an hour. This custom of referring to explain allusions, need not check the interest of your subject. I often mark on a blank leaf a mark of interrogation, and against this set the number of the pages containing difficulties, till I have finished reading, and then make all the references at once. Even if you should not succeed in your search at the time, this practice will fix the difficulties in your memory so firmly that you will be on the alert for any remark in your subsequent reading that can throw light upon them. And what was the result of this line of reading? The result was, that my friend was more surprised at the accuracy of my knowledge of his favourite part of modern history, than I had ever been of his; and even touching naval history, he could tell me little that I did not know. Now, observe, this was an idle man who had nothing to do but to read every periodical or new publication of interest; he had read dozens of volumes on the topics on which I had read but three. At the time I was surprised; but observation has since made me fully alive to these seeming anomalies. My knowledge, I knew, was shallow, but his no longer seemed deep. This gave me confidence. I have since found that there are very, very few general readers, who are so strong on any one topic, that a man of ordinary ability, with method in his application—a method which in these pages I hope to impart—may not greatly surpass them with a few days of diligent study.

To continue my method with history: Miller's book

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has since served me as a book of reference, and stands on the same shelf with my Biographical and other Dictionaries. Its use is to show at one view a picture of those bygone days and departed heroes, of whom we hear old gentlemen talk, when they are wicked enough to perpetrate a little conversational monopoly, and swell with a very innocent kind of self-importance, as they tell the cold perspiration that came over their patriotic brows the morning they heard of the mutiny in the fleet, or the Bank stopping payment; and how they laughed and triumphed in the truth of, if not their own, at least some near relative's prognostication that Nelson would find the foe and beat him too; how melancholy they felt as his funeral passed, and how they felt for the honest tars who followed in the mournful throng. To all such conversation listen, by all means, most attentively; but since what you will learn from it is often inaccurate, and always unconnected, instead of being satisfied with half a story, go at once to the book to ascertain time, place, and characters, and then "give to airy nothing a local habitation and a name." On this principle, in reading Ireland's Seven Years of France, from 1815–22, I cast my eye over the pages of Miller, on which I had marked the corresponding seven years: I did the same before reading every other book relating to the same period. But I shall be reminded that I promised to make my course amusing; and most amusing was the method I am relating; for, in course of time, I took all old Reviews and Magazines, and picked only such articles as were amusing: but at that time the sphere of my amusement was enlarged; my mind was stored with facts on which I thirsted for more minute information; and since all the essays I so read, I read with an appetite, all were readily digested. In order to register my reading, and preserve order in my studies, I used to mark on the mar-

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gin of the History what books or essays gave exact information on different subjects, vide Southey, p. —, or Gentleman's Magazine, No. — ; or read Mackintosh's Observations on the French Revolution, p. — ; Burke's Opinion, see Life, p. —.

The time at which reading is most improving, is when, as you read the table of contents, you feel impatience to begin the chapter, as containing exactly the facts you want to know—the very observations you wish to compare with your own. And this eager curiosity and zest for reading with a proper method, will have a continually wider field for its exertion, till at last every book will have its interest. Did you never hear a man fond of literature say, "Give me any book; I do not mind what it is?" While asking this question, there rises before me a vision of one, an accomplished scholar and hard-worked man of active life, standing amidst a nursery of children, so riveted on one of their story books picked off the floor, that the young fry, spite of all their pulling at his skirts, and clinging to his knees, despaired in their impatience at moving him, till one cried out, "Ah! I knew if we did not keep our picture books away from him, he would not let us ride on his foot till he had read them all through."

None but those so eminently blessed with mental endowments, can conceive all the pleasures which spring from the well-formed and fertile mind; it seems ready fitted with little cells for all sweets; to have a distinct pigeon-hole for every kind of communication: all it receives has a tendency not to dissolve and darken, but to crystallise in brilliancy and beauty; however extended its chain, each link ends in a hook for joining more. These are the minds which in society give almost as much pleasure as they enjoy: they find companions even in those whom their friends feel disposed to apologise for asking

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them to meet. Dr. Johnson said he would rather sit next an intelligent man of the world than a scholar; for the man who has learned life from nature's own volume, is provided with a supply as varied and as rich as is the store from which he draws; he can repay with genuine unclipped coin, in bold relief, fresh from nature's mint: however small his after-dinner contribution to the common fund of entertainment, it still is sterling, pure, and unadulterated; and as Gray said of Boswell's Corsica, that it proved any man with talent or without could write a useful book, if he would only faithfully, and without affectation, detail what he had seen and heard in a sphere which the rest of the world had never seen, and was curious to know: so the man of well-formed mind regards companions; he is fully prepared to be entertained by the humblest relator of "things that he doth know:" he consequently is qualified to be always pleasing; for be it observed, men please in society not in proportion as they inform, but as they elicit; and who are so formed to elicit as those who, by the course of study here recommended, are rendered not vain-glorious to pour forth, but habitually intent on the great end of all company and conversation—to hear, and observe, and be improved?

These remarks will suffice to give a general view of the system I have to propose. Let us now consider the various subjects of the general reader—History, Biography, Poetry, &c., and show with what authors, and what method, each line of study should be pursued. And here let it be clearly understood once for all, that I am not prescribing for the sound and vigorous patient, and unwearied man of letters, but for the delicate, weak, and sickly appetite, which requires humoring and coaxing at first to bring it to health and strength, when I am sure no advice of this kind will be required. If any say, "What a shal-

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low course this is!" I reply, "this is precisely what I intend it to be; still it is too deep unhappily for many."

First let us resume a topic on which we already touched. I can explain my method better with some subject-matter as an example, so we will consider English History.

Chinese scholars are divided into two classes, says a traveller, those who read only, and those who understand what they read. This distinction may be drawn nearer home. Those who read and those who remember, we have all observed, are often different parties, and so also are those who remember and those who improve; in other words, they who only retain facts, having a mind like the article headed with *Farrago*, or *Multum in Parvo*, in the newspapers, are not always the persons who, by digesting, classifying, and inferring, have a stock of really available information. Now I feel I should be doing little if I did not teach so to read that we may first remember what we read; secondly, digest it; thirdly, have it ready and available. "Say you so," says a young friend, for whose guidance I am partly induced to write this, "then what I read must be no great deal; it must be a very short history at all events." Precisely what I was going to say. Read a very short History of England first—the Outline by the Society already mentioned. I know a child of ten years of age who learned this so thoroughly, that he could answer any question. I once defied an old college companion to puzzle him; and after receiving an accurate answer to twenty-three questions out of twenty-four, my friend wanted to know how it was possible for a child to learn so much. I showed the book—a well chosen outline, too bear and meagre to be alone very improving—too jejune a skeleton to satisfy the cravings of a really healthy and hungry mind, yet it contained all matters within the comprehension of a child. Fine painters tell

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their pupils, first draw a correct outline—let your anatomy be correct first; it is easy to fill in, and to colour afterwards. With this little history you have the figure—the bones; but we must galvanize this anatomy and add flesh, substance, vigour, and life; we must make these bones live. To keep to my former plan, let this outline history represent the long stem of a tree. How are we to fill it up? It looks hollow, to say nothing of branches at present. With this kind of drawing the pupil may begin to fill in just when he pleases, provided he takes care that the outline does not become erased, and that the whole figure of his tree is plainly before his eye from first to last. Every one according to his ability may work out and bring into bolder relief and more substantial form any part he pleases, and may, without any material consequence, proceed either up or down. Full well I know the most idle have a disposition to do even the most toilsome work in order to complete and connect little blanks that disfigure their work. No one would finish head, limbs, and breast, and then leave the figure like Tityus, with vitals doomed never to heal. The straight-forward way to fill up your tree would be to take up another larger history; not Hume's, it is too big as yet; but Keightley's or Goldsmith's first. The time required for learning these three will not be as long as would be required for Keightley's, without these smaller works as an introduction. The parts which are substantially the same in all will be taken at a glance, and serve pleasantly to refresh memory, rather than exhaust attention. We feel a secret pleasure in our studies when we meet with what we know; it shows we are improving, however gradually, to that state in which we may read whole volumes rather to judge and pronounce, than merely to be taught without discretion. Even Keightley gives

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little more than an outline; but outline is a comparative term: he gives such an outline as deserves to be considered very substantial in comparison with the historical knowledge that most, even of those reputed well informed really possess. We have all heard the remark, that one half of the world does not know how the other half lives, and if it is not generally known how many things half the world lives and dies without enjoying, most truly may this be said of intellectual stores. How few would like to confess the little that they know—at least, the very limited number of correct replies they could at any moment sit down and write, for another's judgment, to questions which were within the capacity even of a child. Supposing ourselves born with minds literally a blank sheet of paper, and that these tablets were required to be laid open for the inspection of our neighbours, should we not feel how little there was to be seen on topics with which we were supposed to be so well acquainted, and how indistinctly and inaccurately even that little was inscribed? Were the minds of many thus laid bare, all that at the moment remained for judgment would seem less the acquisitions of a life than the desultory reading of an hour. Oh! if the pale patient, bled, blistered, and reduced, could so read his physician—if the client with his estate in chancery could so pry into the narrow data on which his lawyer founds such broad conclusions—if those who dream of the unlimited powers of ministerial sagacity could so prove "with what very little wisdom the world is governed," many would agree that the goodness of Providence is in no way more remarkable than in this, that in the wise economy of creation, all disturbing causes are so nicely calculated and balanced, that busy man has even less power to do mischief, than he thinks he has to do good.

Let none despair because his knowledge seems little, if

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it is only accurate. The Germans, who so well understand practical education, say "nothing is so prolific as a little known well." Knowledge increases in a geometrical ratio. The total of the acquisitions of the mind is the continued product, rather than the sum of all it contains.

A little sound and well digested historical knowledge will be always useful; but if the facts are mistaken, the deductions must be as false in matter as they are logical in form; and all arguments will be as absurd as the answer of a sum in arithmetic with an error in the first line. This inaccuracy accounts for the obstinacy of those called wrong-headed men. They are sure their reasoning is right; but as their facts happen to be wrong, they have only the advantage of "method in their madness," and blundering by rule.

This is a topic on which I am the more disposed to dwell, because I believe many, really capable of knowledge, remain in ignorance from two causes. First, from an opinion that any available degree of information is beyond their powers. Secondly, that others know so much that all they can learn will be nothing in comparison. The latter should be consoled with the above observations, and taught to beware of shallow pretenders, and men who always talk on their own topics. "You are surprised," said Talleyrand, "that I talk so well. Tell me, would it be no advantage to draw an enemy to your own ground, and only fight where your strength is concentrated and your position commanding? That is precisely my art." Men lose no credit by being often silent, if, when they speak, they speak to the purpose. Bacon refines upon this, and says, "He who is silent where he is known to be informed, will be believed to be informed where from ignorance he is silent." Again, Rochefaucauld observes, "The desire to seem learned prevents many from becom-

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ing such." Numbers do we meet who make a profession of small talk—not more quaintly than properly so called—for what can show more littleness, what can be more unworthy the serious application of the human mind,—an instrument capable of mastering principles of extensive application, of discerning truth in matters where the harmonious movement of the vast and complicated machinery of social life may be disordered by the prevalence of error, —than to be limited to the petty domestic history of beings of a day, who owe a week's celebrity to the difficulty of filling newspapers—a knowledge that must begin almost "de novo" every session of parliament. If you study, exclusively devoted to the secret improvement of your own mind, and for the pleasures a well stored mind has ever at command, you will at the same time be taking the readiest means to "shine in society;" but if you seek the vain-glory and opinion of others, you will sacrifice real improvement to the pursuit, and gain, at best but the commendation, of fools. "Let every man," said Lord Bolingbroke, "read according to his profession or walk in life. Suppose that a man shuts himself up in his study twenty years, and then comes forth profoundly learned in Arabic, he gains a great name; but where is the good of it?" There was an undergraduate at Trinity College, Cambridge, in 1829, who was famed for knowing the names, drivers, coach inns, times of starting and arrival, of most of the principal stages in England. The absurdity of this is too apparent to be imitated; but I will not say too great. There are many powerful minds at the present moment devoted to pursuits quite as unprofitable to others, and nearly as unimproving to themselves.

The other class whom diffidence deters from a literary course must be encouraged by the words of Sir J. Reynolds, addressed to the pupils of the Royal Academy; he

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says:—"The travellers into the East tell us, that when the ignorant inhabitants of those countries are asked concerning the ruins of stately edifices yet remaining amongst them, the melancholy monuments of their former grandeur and long-lost science, they always answer, 'they were built by magicians.' The untaught mind finds a vast gulf between its own powers and those works of complicated art, which it is utterly unable to fathom; and it supposes that such a void can be passed only by supernatural powers." What Sir Joshua Reynolds says of painting is true of literature. Those who know not the *cause* of any thing extraordinary and beyond them, may well be astonished at the *effect;* and what the uncivilised ascribe to magic, others ascribe to genius: two mighty pretenders, who for the most part are safe from rivalry only because, by the terror of their name, they discourage in their own peculiar sphere that resolute and sanguine spirit of enterprise which is essential to success. But all magic is science in disguise: let us proceed to take off the mask—to show that the mightiest objects of our wonder are mere men like ourselves; have attained their superiority by steps which we can follow; and that we can, at all events, walk in the same path, though there remains at last a space between us. Think of the wit of Hudibras! How wonderful the mind which could in the same page illustrate and throw into relief, as it were, by a single touch, distinct ideas, by reference to things of classes so different, that the fact of thought being employed about the one would seem to insure its overlooking the other. How strange that more witty things should occur to Butler while writing one page, and that bearing every appearance of an off-hand composition, than would occur to most men while writing a volume. Now draw back the curtain

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and the phantom resolves itself into the common things of daily life.

"*The author of Hudibras*," said Johnson, "had a common-place book, in which he had deposited, not such events or precepts as are gathered by reading, but such remarks, similitudes, allusions, assemblages, or inferences, as occasion prompted or inclination produced; those thoughts which were generated in his own mind, and might be usefully applied to some future purpose. Such is the labour of those who write for *immortality*."

Much as I admire Hudibras's book, I cannot help believing that the reason so many of its imitators have failed is, that they endeavored to meet at the moment a demand for wit which Butler had been a life preparing to supply. I have known men of little talent so ready by the practice of a few months, with an inferior species of wit,—puns, that I see no reason why many men of superior talents should not rival Butler in a higher kind, if they only had recourse to the *labour* and method which a great authority says is the price of *immortality*.

See the miser in his lonely walk—his head down—his soul grovelling in the dust—all his senses intent on one narrow, sordid pursuit, money or money's worth;—look, he turns from the path on to the road:—"Is it? no, not a farthing, but a button—and no shank. Ah! buttons often leave their shanks behind." Still he takes it, and walks on. See again: "A tube—tin is it?—spout of something—may come useful one day—may find something it will fit: did once, two years after—fetched two pence." Look at him; scan that perversion of human kind, and say—were that man, old as he is, self-denying as he is, persevering and devoted as he ever has been, through many a toilsome day and restless night, a miser, not of pence but of ideas, of the coin of the mind, were

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he equally capable of putting in his claim when none knew the rightful owner of one thing, of effacing marks of identity in a second, equally ingenious, in converting a third, or of matching a fourth, what might not the same habits with the same limited faculties accomplish!

Again,—think of Sheridan. His speech on the impeachment of Hastings so completely ruled the spirits of his hearers that Pitt said, "All parties were under the wand of the enchanter, and only vied with each other in describing the fascination under which they were held." This would seem like genius—like inspiration: but if genius means, as in the common acceptation it does mean, a power that attains its end by means wholly new and unpractised by others, then was Sheridan's speech no work of genius. Moore paints him at his desk, like other mortal men, writing and erasing,—Mr. *Speaker*, to fill up this pause, and "Sir," to fill up that: and confirms me in the opinion of Sir Joshua Reynolds—that the effects of genius must have their causes, and that these may for the most part be analysed, digested, and copied; though sometimes they may be too subtle to be reduced to a written art. Sheridan stored up his wit like Butler. Some of his famous witticisms were found in his desk, written first in one form and then in another—the point shifted to try the effect from one part of the sentence to another; and thus did he laboriously mould and manufacture what he had the art to utter as an impromptu.

Remember I dispute not Sheridan's brilliant talents. I only argue that, high as they were, they were much lower than the ignorant rated them. I would maintain that even the mightiest condescended to certain rules and methods of study by which the humblest are able to profit; and, amongst other ways and means, to return from this

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digression introduced for my pupils' encouragement,—men of the highest endowments have practised and bequeathed outlines of history, plans like my trees of knowledge, and common-place books.

Suppose then, as I was saying, you proceed to fill up your historical tree with Keightley's book; you may either read it from end to end, and inscribe Keightley along the whole length of the stem, and feel that you know a more substantial outline than before; or you may choose particular reigns which are most interesting to you, and record on the stem "Henry VIII., or C. II.—*Keightley;*" and leave the other reigns to be read when curiosity leads you. But is it not the soundest plan to read a history right through, and master all the difficulties? Undoubtedly that is the best plan if you can do it; that is, if you cannot only so read, but remember and digest at the same time: but if your mental constitution is not yet strong enough for the whole course and regimen, it is better to do part than none at all: and well I know that there are very few young people who can profit by the whole of any history the first time of reading; therefore, why should they be required to read what they cannot digest, and what must discourage them? I only recognise the extent of curiosity for the time being as a guide in reading, because nothing discourages and gives a dislike to study so much as persevering with the book before the eyes while the thoughts are wandering far away.

The next question is, "How am I to proceed when I have read Keightley's History of England, or such reigns as suit my capacity?" Shall I read Hume and Smollett? Certainly not all the thirteen thick otavos, of which most young persons would forget the first before they had read the last. But ask yourself whether you feel so far in-

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terested in any particular part of history, that you are curious to read a more minute detail. If pleased with any one reign, or war, or negotiation; or should the comments and observations with which men of genius have illustrated such portions excite your curiosity, pick out what you desire, and read it in a large history—Hume or any other. The most profitable time to study any subject is while you feel a lively interest about it. Having done so, record on the corresponding part of your tree, "Hen. VIII. or C. II., by Hume; and thus your tree will grow in strength and substance. But with every addition to strengthen a particular part of your historical fabric, be sure you cast your eye over the whole work, to see that it yet remains entire. If you cannot readily run over in your mind the simple outline of the whole, you should refresh your memory with the outline history before you proceed any further.

Doubtless this advice must seem new: but the oldest things were new once; and all improvements must be novelties. Old usage and length of service appeal to our feelings; and wholesome customs are sometimes allowed the weight of laws, but if certain ways and means have stood the wreck, but not the test of time—if the good old tree beneath which our grandsires have gambolled has ever borne more leaves than fruit, cumbering the ground, time-worn but not time-honoured, then root it up at once, and make room for those with which the science of to-day, collected from the failures of the past, enriches the rising generation. And certainly as to the common ways and modes of study, "if *mode* it can be called where *mode* is none," judging by results, we can say little indeed in their favour. I ask any person of advanced years, "Could you call to mind more than one out of fifty young persons of your acquaintance who ever pursued private reading with

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a degree of method and judgment calculated to insure success in the common avocations of life?" Consider common language, which often betrays common practice, and you will remember that the usual and very significant expression is, "We have *read* this book;" not "We know it." Hobbs of Malmesbury used to say, "If I had read as many books as other persons I should probably know as little." And this philosopher is only one out of many hundreds of worthy witnesses, in intellectual matters at least, who both by counsel and example, teach us to read a little, and that little well: such men think and count, not by the books they read, but the subjects they exhaust. Swift said that the reason a certain university was a learned place was, that most persons took some learning there, and few brought any away with them, so it accumulated. Now could it be said of our minds, that every habit tended to add, were it never so little, but nothing tended to take away, what a stock might not even the most moderate reader, in a short time, have at command? These rules, though new, are not untried; more than one of my friends has followed the method of reading here laid down, and proceeded with continually increasing interest,—the necessary consequence of a sense of steady and unintermitting improvement.

Let us now suppose that a course of methodical study has caused one of my friends to fill up by degrees the greater part of his outline from Hume or some larger history: what now will be the extent of your knowledge? Will you be disheartened if you are told that you have nothing but an outline still? for this is scarcely an exaggeration. It is true that in some periods Hume may have given at length as full particulars as contemporary authorities supply, or the most scrutinizing curiosity desires; but upon the greater part of events, all he gives is a mere

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outline or epitome of original annals. For instance, Froissart's Chronicle alone is equal in bulk to Hume's eight volumes, although it comprehends scarcely an eighth part the number of years. Again, reckoning, and there is good authority for so doing, each Times newspaper of a double sheet equal to two octavos, we may say that the news of the nation, apart from advertisements and trivial subjects, would make a history as large as Hume at least once a month. Allowing then most fully for all that is lost, what a bare outline must eight volumes contain of matter which still remains illustrative, not of months, but of centuries!

"Then what an ocean you would have us embark on! Can we ever follow out so large a plan?" Have patience. After remarking on the many volumes English history must fill, I was going to add, not that there were so many to read, but so many from which to choose; and, of course, the larger the choice the more easy to suit every variety of taste.

Without dictating to any as to the extent of their studies, I would only show them how to make the little time they employ go as far as possible; for which purpose I advise a short outline of all the reigns, a minute knowledge of parts; and for this reason—The sketches of the historian are like those of the artist. You may have, first of all, an outline which gives rather the shadow of men than the men themselves; then, again, you may have a more marked outline which still leaves every man alike; thirdly, you may have the figures rudely filled up, giving substantial form and individual character, but still stiff and inanimate; or, lastly, you may have a faithful expression of impassioned agents, delineating an interesting passage of real life. Now which would you prefer,—one good historical picture—say a panorama of the Battle of Waterloo, in which you could understand all the movements, positions,

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and manœuvres of one mighty action, which would serve as a key to every other, or a long series of the usual battle-pieces, differing one from another in little else than in the artist's partiality to fire and smoke.

The leading facts and events of history may be copied and handed down from age to age. By industrious research ingenious writers may ascertain the details of wars and treaties at a distant period of time: but contemporaries alone can draw characters, and amuse us with vivid portraiture. This was Johnson's remark on Robertson's histories. He said the characters in history must be fiction, unless drawn by those who know the persons, as Sallust and Clarendon. Sir Joshua Reynolds, too, remarked that the distinctness of Robertson's historical characters was caused at the expense of truth, by exaggerating their more marked features. And Sir Robert Walpole, when, as Mr. Croker quotes, his son Horace offered to amuse him with reading, said, "Any thing but history; that must be false." He meant to say the imputed motives, finer springs of actions, and minute detail of concurrent causes, were, for obvious reasons, so inscrutable to historians generally, that he cared not for their works.

I say, therefore, in preference to dry outline, enlivened only by fictitious circumstances and plausible reasonings on doubtful data, read the history of a limited period, by men who had at least some opportunity of knowing what they wrote.

This opinion of the mode of historical study is not unsupported by high authority. Bacon remarked, he should like to have a history formed from the genuine works of all the writers of their own times, arranged, and, if requisite, translated, but not abbreviated. "For compilers," said he, "are the very 'moths of history.'"

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Now let us reflect on what was passing in Bacon's mind when he made choice of this expression. History, as faithfully related by a series of writers, each detailing at length what he saw and heard, seemed to Bacon like a fine piece of tapestry, wherein were delineated figures that seemed to move and breathe in positions which told the whole story—who the victors—who the vanquished—the cause of strife—the fire of the chiefs, and the struggles of the men. To such "cunning embroidery" we may liken the varied and vivid page of Froissart: but when Hume comes in the character of moth the first, makes havoc of all colours and perspective, till no eye can distinguish between friend and foe—when Goldsmith follows as moth the second, eats up each remnant of distinctive character and vitality, and makes the living motionless as the slain—and lastly, Pinnock, as moth the third, preys on what the other two had spared, and makes skeletons both of the dying and the dead—surely such shadowy sketches of things that were cannot so far give the character of the past as to make it what history should be—the mirror of the future—the lessons of philosophy teaching by example. With this picture present to my mind, I call Goldsmith's history an outline—a skeleton: it contains topics under which you may very conveniently arrange ideas derived from other writers. But to be contented with such an outline alone is like taking the trouble of providing yourself with a frame of pigeon-holes for historical papers, and not collecting any to put in them. For to say such epitomes give distinct ideas of themselves is absurd: only suppress the names, and then if we ask which is Oliver Cromwell, and which is Wellington, we may well be answered, like children at the peep-show, "Which you please, my little dears."

Let it be granted, then, that since the voluminous his-

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tories in common use, such as Hume's, Smollett's, and others, which do not contain a simple account of the days in which their authors severally lived, pass over matters with so light a touch, and we may add with so little to guide the pencil, that readers who confine themselves to their compositions alone, evidently pursue rather the shadow than the substance of real knowledge. And this is a postulate, to speak mathematically, which Coleridge might as readily grant with the writings of Hume as with those of Gibbon, of whom he said, in his "Table Talk," that he passes along from height to height, so as to convey more the idea of romance than of history, and shows nothing of the wide flats and valleys of real life.

Indeed it cannot be supposed that the strength of Hume, or any other single writer, would suffice adequately to investigate the memorable achievements of sixteen hundred years. How his fingers must tire ere he could unfold all the time-worn records of ages past! How his eyes must swim over the black-lettered Chronicles! Think of the many volumes which, as Hallam says, have long ceased to belong to men, and been the property of moths, would try his sight with their faint and curious pages, and test his patience with strange words as strangely spelt, before he could give their meed of fame to Romans, Britons, Danes, Saxons, Normans. Well might Edmund Burke say he found Hume not very deeply versed in the early part of British history. The powers of the human mind, like the waters of the sea, though vast and deep, are limited to bounds they cannot pass; and when they are highest in one part are necessarily lowest in another. So Lady Wortley Montagu complained after making an attempt to become intelligible to all her household at Pera, from whom, be it known to all housekeepers of ese degenerate days, she was doomed to hear the same

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old excuse ten times told in ten different languages. She said she found the practice of one language had a tendency to diminish her aptitude for another; and her English was falling into decay. Burke said that Hume acknowledged to him that from the early historians he derived no increased satisfaction to lead him on to deep research. Burke said he considered himself a competent judge of Hume's work, having taken the pains to go through the early authorities. The reign he thought most carefully composed was that of Charles II. And here we may notice a vulgar error, that Smollett wrote a continuation of Hume. The truth is, that Smollett wrote a History of England from the time of the invasion of the Romans. It is not one of the least of the curiosities of literature that the fame of Hume should so completely have eclipsed that of Smollett as almost to erase his name from the list of the historians, and, as it were, to overlay all that part of his work which could possibly enter into competition with his own. Even a writer in the "Edinburgh Review," October, 1839, observed, — "Smollett has made a sorry figure by continuing the History of England."

Then the sum of all these stories and anecdotes apart is, that we must actually make out history for ourselves?— Yes. This is the legitimate conclusion from all my reasoning, that though what is called history is of some small value, inasmuch as it keeps the terms and forms of knowledge from passing into oblivion, still it is truly composed more of names than things, rather shadowy than substantial, and greatly inferior to what an intelligent reader may easily be led to collect for himself. You must choose between these mottoes: "Every man his own historian," or "No man an historian at all:" take which you please. I am not guilty of making the difficulty, only of stating it;

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though real difficulty there is none, as you shall soon acknowledge: the only trouble consists in making choice of proper authors, or proper parts of them. But here let me meet the old objection—"We have been always advised to read books through from end to end." The only consistent meaning of this advice is, to read no books but are worth thorough reading. The principle is good; but, if taken literally, you would read dictionaries through, or cyclopædias, which is absurd; as indeed old Dr. Johnson impatiently remarked, in talking of a printed letter from the Rev. Herbert Croft to his pupil.

Johnson: "This is surely a strange advice. You may as well resolve that whatever men you happen to get acquainted with, you are to keep to them for life. A book may be good for nothing, or there may be only one thing in it worth knowing: are we to read it all through?" It is well known that the Doctor said he never read any book through but the Bible. Adam Smith said, "Johnson knew more books than any man alive;" and Boswell innocently remarks, "He had a peculiar facility in seizing at once what was valuable in any book, without submitting to the labor of perusing it from beginning to end."

To draw a correct outline first, carefully preserving and retracing it from time to time, while filling up according to inclination or ability, is the method I propose to explain and illustrate; and though I am now showing its application only to history, by way of example, I shall presently have occasion to explain how well it is adapted for directing the pursuit of knowledge, avoiding confusion, and marking progress in any subject the student may select.

"Well, then," said J. C., (a friend, who will excuse my citing his case,) on entering my study one morning in June, 1841, with long sheets of paper, "here are my out-

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lines. I have drawn the trunk of my tree: now for the leaves and branches."

Leaves and branches must be drawn in proportion to the maturity and vigour of the tree; or, to speak more plainly, we must consider your curiosity, taste and inclination. The strong food of the full-grown man will not serve as nourishment for babes. But the taste of all readers may be regarded as threefold.

One class of readers is only led on by excitement, and by that kind of interest which it is the part of the novelist to supply. Their favourite books are of the nature of the "Newgate Calendar" and "Terrific Register." They read for the pleasure of conjuring up horrid scenes in their imaginations, and enjoying that sense of comparative security of which the poet Lucretius has so sublimely noticed. If it be true that—

The stage but echoes back the public voice—

if, that is to say, the current theme of every novel and romance shows the public taste as plainly as the cut and colours in the dressmaker's window shows the ruling fashion, we can readily discern one of the oldest favourites of a very large section of the literary circle,—I mean in homely vernacular "Hanging Stories." "God's Revenge against Murder" was the title of one of the earliest books ever printed. Punch and Judy, with the gallows and the public functionary, is one of the oldest shows, nor at any fair in the country does it find a more fearful rival than "Maria and the Red Barn," or any "most barbarous and inhuman murder, with the ghost of the unhappy victim." George Barnwell and many other plots, too exciting in their very name to allow of very fastidious criticism as to their composition, have contributed to supply the same demand,

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with the same commodity, in different forms down to the present day. And now in the development of every plot, whether there be or not

Dignus vindice *nodus*,

a murder and the hangman seem as common a resource as a broken heart, or blacksmith of Gretna Green in the novels of our younger days. Mr. Gibbon Wakefield, about ten years since, wrote an interesting pamphlet "On Crime in the Metropolis," in which he says, that by comparing the statements of a large number of prisoners in Newgate, he ascertained that inveterate thieves rarely failed to be present at an execution, not so much for an opportunity of picking pockets, as for the pleasure of excitement, which, he says, by the very exciting nature of their lawless pursuits, thieves soon become too callous to derive from any ordinary source. There is something true to nature—painfully true, in these words, and something very like the case of many novel readers who bring themselves to that morbid state, that they are only to be touched by an appeal to their most vulgar sympathies! Oh! well did Shakspeare know the human heart when he crowded together all the stirring topics of Othello's history. There is many a young lady of whom we might say that when serious things are talked of, like Desdemona,—

Still the house affairs would draw her thence;

who yet to a tale like Othello's would

Come again and with greedy ear
Devour up my discourse.

Indeed myriads are there, male and female, who will read only for excitement. This stimulus is exhibited by au-

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thors in various forms and different quantities. The best employ it like the sweetening or spicing of a draught, to cheat the full grown child into taking that which ministers to health. I allude not to the folly of writers who mix things sacred with profane, as if those who will profit by holy things will not seek them in holy books; still less do I allude to writers who adopt the marketable form and title of a novel to publish their views of political philosophy, but I refer with great respect to a few novelists who have the goodness and the talent to contrive by three small volumes to rivet the attention of many an idle youth, and for a total space of twenty hours or more, wean him from that,

Which Satan finds for idle hands to do;

and in its stead provide for twenty hours a wholesome exercise for the finest sympathies of the heart. Still when this wholesome recreation fails, literary pastimes of a mere negative character are not to be despised, because they answer the purpose of keeping worse thoughts out of the mind, and sometimes lead on the student, step by step, till he reaches the purest sphere of intellectual existence. The first of the classes into which I divide readers then, I consider, like Desdemona, they would have all narrators of Othello's caste, and would read of—

battles, sieges, fortunes;—
. . . . . of most disastrous chances,
Of moving accidents, by flood and field;
Of hair-breadth scapes i' the imminent deadly breach;—
. . . . . of antres vast and desarts idle,
Rough quarries, rocks, and hills whose heads touch heaven;—
And of the Cannibals that each other eat,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders.—

A book with this page of Shakspeare for its table of contents, would probably be a general favourite with the sub-

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scribers of every circulating library in the kingdom; for the majority of readers cannot be considered much above the excitement class. Their state of mind is by no means healthy I allow; still the lowest order of intellectual is preferable to mere physical resources. A book containing but little good has kept many a youth from company productive of positive evil. The excitement and gross immorality even of the worst of the old-fashioned novels is a less pernicious stimulant than lounging night after night with a cigar to the billiard room. Not long since I heard a father say, "If I could only see my boy reading Tom Thumb, I should be happy; that would be a beginning, but he avoids a book as if it had the plague." The habit of seeking amusement with books is so truly valuable in conducing to limit the sphere of youthful temptations, that a parent does wisely if he encourages it at almost any cost. Children should be taught that books are as natural a source of fun as tops and balls. A quondam acquaintance who tried for nearly seven years without success to take a degree at Oxford, met me a short time since, and said, "Books were never put in my way; when I could scarcely read, my guardians sent me to Rugby. My grandmother did once offer to make me a present of the 'Seven Wonders of the World,' or some such book, but I told her I should like the money instead, so she gave me neither. Now I am trying for some situation under Government, but not many will do for me. Head work in an office is out of the question. Something like Commissioner of Woods and Forests, or any *out-of-door work* would suit me exactly." This is very laughable, but it is very sad. Think of the tedious hours of such a person's in-door life in rainy weather, from breakfast to luncheon,—to dinner—to supper—to bed. How truly described by, "Would it were evening!" "Would

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it were morning!" and this state of mere vegetation without the energy of life is one in which many a man has existed, and from which many a man might have been snatched away to a sphere of usefulness had his parents been satisfied to give their child stories suitable to his childish taste.

In paying so much deference to the excitement class of readers, I only act on the principle that if we wish to keep a child quiet we must give him such toys as he is in a humour to play with. Children (in mind) are found of all ages; and, as Aristotle says, "whether young in years, or young in character, matters not for my argument;" for doubtless in his day as in ours, children often attained to the so-called years of discretion without being able to run alone. I say then, those of youthful taste must be indulged in their own way, and gradually led on by timely encouragement, and the influence of superior minds, to mingle works of valuable information with those of more thrilling interest. Thus from criminal trials (and who has not read the Newgate Calendar?) I have known youths acquire much information of the principles and practice of the laws of their country, from trials for murders led to trials for treason, and taught to connect these with the history of the times; and thence, as the mind matured, they have learned to reflect on the state and progress of society. But after all, be the taste of youth what it may, it is better they should read in their own way, with certain obvious exceptions, than not at all. "What?" I may be sure some will say, "is that which ministers to love of excitement and a morbid appetite for subjects which are vain and profitless, and take up time never to be redeemed, is this to be recommended for youth?" No—not in the abstract, but as a choice, which so commonly presents itself, of manifest evils.

A few months since, in vindicating classical studies and

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works of sound reading, I happened to allude to novels, and remarked that they were often read for that *foe to piety*—excitement. Now, as my meaning was not sufficiently plain, that a due balance and even tone of mind in just harmony with the spirit of Him whom it is the end and aim of this mortal life with gracious aid to imitate, is to be ever regarded in our choice of intellectual recreations and more serious studies—that therefore, as novels ministered to morbid love of excitement, they tended to destroy this true harmony of feeling, and that in proportion as they do so, they fall short of the highest order of studies—as this argument was not understood, a lady with a large family addressed me thus: "You object to novels and story books as irreligious, because exciting. I have four very high-spirited, though very excellent sons; if I lock up Robinson Crusoe from my George, and the Waverley novels from the other three, how *am* I to prevent them from turning the whole house out of window the very first wet day, for they *will* read nothing else?" A few days after, a sensible physician told me he had a patient who could keep nothing on his stomach but lobster salad. Now, said he, men with one idea would starve him first, and plead the rules of their profession afterwards. So, some who minister to the mind instead of giving the child childish things, try to force an appetite for serious reading prematurely, and most effectually nip in the bud the slow-growing but healthy plant, which with careful nurture would have borne good fruit in due season.

But do you not know that Sir Walter Scott sometimes treats religious things with too much levity? I will not deny that Sir Walter would himself wish certain things unsaid; but till another author arises to publish a number of volumes which will be really read (for books not read, however good, we cannot count,) breathing a spirit equally

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wholesome and equally in unison with the brotherly love and charity of the Gospel, and at the same time so superior to the novels that were most popular before his day, as well as to those which have been most popular, that is, most read, since,—Sir Walter must be admitted not only to have been, but still to be, one of the greatest benefactors of modern times. Bishop Heber was a great admirer of Scott's works. We learn from his Journal that he read Quentin Durward on his voyage, and said no other man but Scott could have written it.

Class the first then comprises readers of youthful taste. Their appetite is for the rare, the dainty highly-seasoned viands. When instructive subjects are proposed they soon find "house affairs to draw them hence," and must be amused like Desdemona before they will "seriously incline and with greedy ear devour up my discourse." When one of this class sits down to a book of sterling worth, he looks at his watch, prepares his marker, smoothes down the page, knits his brow, turns his back to the window, and begins. The first page is read with great attention, and, perchance, the second, with nearly as much: he turns over the third, and, in a few minutes, finds his eyes nearly at the bottom; how they got there he knows not, for his thoughts he feels had gone off at a tangent from the top. These truant thoughts are soon recalled, obey for a page and a half, and then are off again—how *remarkable!* Who has not felt this mental phenomenon, and said, "How strange! I was so resolved, I wanted to attend, but my *mind* does *so* wander." Only consider these two words—"*I* and *my mind;*" most people think *they* and *their minds* are one and the same thing, but they seem as different as *I* and *my dog*, for my mind and my dog are equally prone to wander in spite of me—equally run off after any thing that suddenly breaks

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upon my path, and evince an equal eagerness to chase any thing but what I prepare to pursue. But there is a way to make my dog obey me, change his wandering nature, down when I say "down," and pass without a glance every thing but the game I choose to hunt; all this I can do by gradual discipline. Let every man try and resolve to make his mind as tractable as his dog, by the same watchfulness and judicious exercise. He must not be severe with it, nor task it beyond its present powers. The dog will never take the water if you begin by throwing him into it—use gentle encouragement and avail yourself of each earliest indication of maturing strength—so may you continually extend the sphere of activity, improve the nature of mind as well as matter, and, to revert to my present subject, promote the readers of class the first to class the second, and, in due course, to class the third, which I will respectively describe.

The *second class* consists of those who study biography, or some branch of natural philosophy, who desire to improve and endure present toil for future profit. Let us draw a comparison between this and the former class. Tales of excitement cloy—the appetite becomes dull till the bloodiest of all bloody murders does not make us *creep*—every headless spectre at midnight resolves itself into a shirt and red garters—no giant seems more than a dwarf after the one who had a whole rookery flying out of his beard, and every shipwrecked crew are at once foreseen either to be divided among sharks, cannibals, or else made more comfortable than if nothing had happened by some home-bound vessel. In short, every species of battle, murder, and heroic exploit is soon familiar, and therefore the topics of this my first class of readers are easily exhausted. On the other hand, works of history, of fact not fiction, are ever varied and ever new. Besides,

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they improve the understanding and continually enlarge the sphere of interest. If the first class of students visit the Polytechnicon, or Adelaide Gallery, they will saunter about for a few hours, return home, and say, with much composure, "Now they have seen it," as an unanswerable argument against seeing it again. A visitor of this order of intellect accompanied me one day, and the two things which made most impression on his mind were a new bit for a runaway horse and a chair for surgical *operations*. Nothing arrested his attention for a moment but what was already familiar to him. A little patience and exertion of mind, with the courage to confess ignorance and ask questions, would, in many instances, have increased his knowledge of principles, and invested the mysterious wheels in glass cases with all the interest of the patent snaffle. A little exertion did I say? that sounds very easy; but to be strictly honest I must confess, that to put an ordinary man's senses, (so called by courtesy) out of their usual way, to make them "turn their hand to something they were never brought up to, and does not even run in their family"—this is more easily said than done. A few days after I met a young friend in the Polytechnicon, who said he had been there every day, and what he saw in the morning was a continual incitement to study natural philosophy in the evening: thus his curiosity is no sooner satisfied than hungry again, and literally "grows by what it feeds on." My second class of readers study on the same principle. Dissertations on taxation and other points of political economy which occasionally occur in history, to some are dry and profitless; but they take the first opportunity of reading an article from a Cyclopædia on this very difficulty, find it far easier to understand than its repulsive name led them to expect, and ever after, when they meet

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what once only convicted them of ignorance, they eagerly grapple with it, assured of all the pleasures of conscious superiority and improvement. But the third class of readers are superior even to these: as the first like *fiction* and the second *fact*, so these like *principle*.

To examine into the causes and consequences of things is the highest exercise of the human mind, and attended with the purest pleasure. Fiction delights us for the moment with imaginary scenes, history gives more lasting satisfaction by the realities of life; but the study of principles or science is like extracting the essence or culling all that is profitable from both, and laying it up in a convenient form to be ever useful, ready, and available. Supposing a man found himself one of many hundred servants in a large factory or house of business, he would naturally desire to know something of the rise, progress, and future prospects of the system in which his own prosperity was involved. Fiction would tell what things *might be*—History would tell what things *had been*—but Science, in investigating the principles of the system, would, by comparing present with past, reveal what things *would be*. Just such a system is the complicated machinery of human society; such servants are its members, and such is the knowledge which the study of principles can impart. Homer's seer was a man deep in principles: "things which were and had been," taught him "things to come."

Again, the subjects of the three classes of readers may be the same, but each reads with a different purpose, gathers a different kind of knowledge, and exercises a different power of the mind. The butterfly flits over the flower-bed and stores up nothing; the spider poison, but the bee honey. So the lover of fiction reads a novel for the excitement and interest of the story; the lover of

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history reads the same novel to learn the manners and customs of the day; the lover of science and principles to quicken his observation, and increase his knowledge of the human heart. And this would suggest the remark that the value of every book, whether morally or intellectually considered, depends on the object with which it is read. The same volume may be made to minister to a morbid love of excitement, to increase knowledge of the past, or to aid a noble contemplation of the present or the future. The child pulls off the lid of the kettle for sport, the housewife for use; but young Watts for science, which ended with the improvement of the steam-engine.

Tastes and faculties differ—all are capable of improvement—and with good counsel nearly all persons may learn to prefer the next highest to the next lowest exercise, till the most exalted proves the most delightful, and the spheres of our dearest pleasures and of our highest interests coincide.

I will now proceed to recommend books for each class respectively. Most sincerely do I wish it were in my power to insure that none but the highest order of works should be read, or at least that those of a lower kind, when read at all, should be invested with a pure character by the high purposes which their readers aspired to promote. But to advise readers to study nothing till they feel a taste for works of the highest character, is like saying "never enter the water till you can swim." To hope to confine ourselves to books pure and unexceptionable, not only in their general tendency, but in every word and sentiment, is like hoping to join in none but the purest and most perfect society. So rigid a rule in a world like this would lead to monkish seclusion and narrowed faculties, with a better name, though worse influence, than intercourse the most unguarded would exert.

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If we may not read Shakspeare lest we learn improper language, we should not walk in the streets for the same reason; but the body would suffer for want of exercise in the one case, so would the mind in the other.

The first and most numerous class of readers, whose chief object is rather present amusement than future profit, should of course, when two books are equal in interest, make choice of that which is more improving. Therefore one rule for a choice of books is to prefer those which almost all well-informed persons are presumed to know, and which therefore most frequently furnish apt sayings to quote, and positions to illustrate. "Æsop's Fables," the "Arabian Nights," "Robinson Crusoe," most of the "Waverley Novels," and plays of Shakspeare, "Don Quixote," the "Pilgrim's Progress," "Goldsmith's Vicar of Wakefield" and "Deserted Village," "Gray's Elegy," are all so commonly alluded to, that not to know them would render us greatly at a loss, almost every time we read a newspaper, enter a picture gallery, or converse with a man of ordinary fertility of mind.

These books serve as a common measure or standard in society for the easy interchange of thought. Quixotic, for instance, is quite a common word. Allusion to vivid scenes and leading principles in these works serves for the transfer of ideas, just as letters of credit for the transfer of money; a knowledge of this circulating medium gives all the facility to conversation, that quoting the rule in "Shelley's case," or "Campbell versus Johnson," gives to an argument in a court of law, because they save explanations as tedious as recurrence to first principles.

To these books add the voyages of Captain Cook and Parry, Basil Hall's Travels, Voyages to the North Pole

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and Whale Fishery, Southey's Life of Nelson, Gulliver's Travels, Scott's Tales of a Grandfather, Johnson's Rasselas, and Boswell's Life of Johnson.

Here is a short, but varied and most comprehensive list for a beginning. I should say for beginning your choice. They may not all suit the taste of the same reader, and I freely allow that it is not more pleasing than profitable to enjoy the privilege of laying down a book you do not like and taking up another. More than one of these books has formed the taste—more than one has determined the fortunes—of thousands. "Southey's Life of Nelson," said an anxious mother, "I have put on the top shelf out of my boy's way. His cousin Harry sends home fine accounts of mast-heading, and in windy weather too. All comes of Nelson's life—the child never thought of going to sea till that book completely turned his head."

> There is a tide in the affairs of men,
> Which taken at the flood leads on to fortune.

But Dame Fortune, like other ladies, sometimes smiles and sometimes frowns, and certainly there is a period when the youthful mind is critically poised, when

> A breath may make them, as a breath has made,

and marred them too. The nursery game of deciding professions by straws, long and short, or the head of a stem of grass,—"tinker, tailor, soldier, sailor, apothecary, thief,"—very ridiculously but very truly represents the feather-weight which turns the scale of youthful destiny. At this climacteric a book of thrilling and all-engrossing interest is really a matter of serious choice. Such a climacteric is observable in the popular as well as the individual character. "The Beggars' Opera" was long pro-

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hibited for fear it should encourage pickpockets: another book we could mention, which an officer of Newgate, after contradiction, persisted in saying that Courvoisier told him suggested Lord Russell's murder; and though it has not yet been prohibited, still the evidence of a gaol chaplain of Liverpool showed it to be in its form, both of novel and melodram, a shocking incentive to the rising generation of thieves. Sir David Wilkie's picture, "Distraining for Rent," says Mr. Bulwer, in his "England and the English," remained long unengraved from an opinion it would inflame popular prejudice against the landed interest. Books suggest thoughts, thoughts become motives, motives prompt to action. Man is a complicated piece of machinery: hundreds of nerves and muscles must act and re-act for the slightest turn of the body; yet the very wind of a word, a casual hint or association, can set the whole in motion, and produce an action—actions repeated form habits, and determine the character, fixed, firm, and unalterable for good or for evil. So the delicate hand of a princess can launch a man-of-war, and the voice of a peasant bring down an avalanche.

The reason I am desirous to give a varied list is, because there are few books which suit *every taste*. Gray saw little merit in Johnson's Rasselas; and Johnson was equally blind to the beauties of Gray's odes. Burns's very popular song, which, he said, was in his best manner, "Scots wha hae wi' Wallace bled," was thought inferior both by Wordsworth and Mrs. Hemans. Dr. Parr said Sir Walter's popularity would not last. The poems of Ossian, which so many have admired, Johnson thought any man could write when he once hit the strain; and Edmund Burke declared were intended to try English gullibility. Dr. Wolcott, better known as Peter Pindar, ridiculed Dryden's Alexander's Feast, and maintained, in a most hu-

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morous criticism, that it was positively absurd. While tastes and opinions on literary excellence so far differ among the learned, I may well allow great latitude to the choice of the youthful reader. I heard of a clever Cantab who committed to memory the Antigone of Sophocles, and by an apt selection of some passages, and ingenious wresting of others, used to bring in a line on all occasions, and with every quotation would expatiate on the art of making a little learning go a long way, and say, that this one play of Sophocles was applicable to all the purposes of life. One of my college friends, famed rather for sharp wit than sound learning, read one observation in Niebuhr's history the same morning he contested Dean Ireland's scholarship, and had the tact to make this single idea solve three separate questions. A chaplain of Hereford gaol has given an account of an old man seventy years of age, who taught himself to read by comparing the Lord's Prayer, which he had in his memory, with the printed characters in the Prayer Book. These facts fully considered are very encouraging. "Bad workmen," says the proverb, "blame their tools." "A few disciplined forces," says Addison, "are more efficient than a much larger number of undisciplined men." So a few books may furnish very many ideas or instruments of thought; and only a few ideas well arranged and brought to bear on one point will clear away difficulties which a whole host of disorderly powers would fail to remove. Show an unlettered man a book and he will say, "Who can remember all those letters?" Tell him there are but twenty-four—he will still wonder at the words: say that the words, too, are limited in number, and that a knowledge of a system of inflection and composition solves many difficulties, and he will understand that the labours he reckoned by millions exist by tens. As with words so with ideas. In most books they are

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few and far between. The distant forest which, to the inexperienced botanist, seems to abound in trees, numerous in kind and almost infinite in number, proves as he enters it to contain but one single species, each branching far, with widely expanding limbs and luxuriant foliage, so that the study of one gives a knowledge of all. This uniformity belongs not only to the works of nature but also to the devices of man. The power of recognising the old and well-known truth in each variety of garb, of stripping it of every accident and ornament, studying it in its simplest form, and then investing and combining it anew, and setting it up in any useful and efficient attitude—this power is one of the most valuable results of human learning. The intellect which has attained it is in every respect more to be envied than a memory, fraught with the most varied stores of reading. The one possesses, but the other coins. Butler, the author of the Analogy, said, "Whoever will in the least attend to the thing will see that it is not the having knowledge, but the gaining of it, which is the entertainment of the mind." In every part of life the pleasure is in the pursuit, not in the possession. And if

> The worth of any thing
> Is just as much as it will bring—

in happiness as in money—if that is true of the end which is said of the means, then I will deny that "a bird in the hand is worth two in the bush," and prefer "an estate in expectancy" to one "in possession," though the worldly wise maintain the contrary. Pursuits of literature are like the chase. Whether we exercise our feet or faculties, mount a hunter or a Pegasus, start a fox or an idea, the fun is over when we have run it down or it has "got to *earth*." The young men in Æsop's fable unconsciously

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cultivated their vineyard and improved their own strength and industry, while they dug for an imaginary treasure. So many a student is insensibly storing strength while he seeks for knowledge. The classical maxim to follow nature is good indeed, when we can only discern what nature says and fish up truth from the bottom of the well, or rather sift it from the rubbish, which, while truth was yet upon the surface, vain ignorance heaped upon it. Still, with all the darkness and difficulties of man's benighted state, there is an instinct he may safely obey, and one which, both in physics and metaphysics, science, *falsely so called*, has done much mischief in thwarting. And why is not this monitor obeyed? Too often, because men mistake means for ends, and aim at a far less worthy prize than they are inwardly prompted to pursue. This at least is true of my present subject—Study, and Curiosity as its guide. This instinct urges many a youth to turn over and over the same favourite tale, while a host of the usual advisers cry out "Waste of time, pray read something new." "And is he to obey curiosity and inclination to this extent?" Why not? a book cannot continue to fix attention unless it continues also either to impart or elicit new ideas. Indeed, I think few signs more promising than an inclination to read the same book again and again. If the same passages continued to make the same impression, the book would be laid aside. If they make new impressions, this proves that the reader is learning to regard the same scenes at a different angle, or to shift the component parts, till they form, like the same pieces in the kaleidoscope, a variety of pleasing combinations.

A distinguished literary character of the present day was, as his good lady has told me, often found during his childhood lying on his little bed, where none were likely

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to seek him, reading Robinson Crusoe. "Only reading Robin—only Robin," was the constant excuse for all absence or idleness, till his friends augured that the future man would be a very different character from one who has done much to preserve the most valuable part of English literature. Now, be it observed, as a child he was devoted *to one book*. He has since been a man of one book. Shakspeare has been his favourite author. The rest of his reading has been determined by an ever present desire to correct, illustrate, and restore every trace of that immortal bard. His course of studies being dictated, as we have advised, by his own curiosity and inclination, was peculiar: for instance, at the time of Sir Walter Scott's death, he had not read one of the Waverley Novels; he felt that they might divert the current of his thought, and though he had not the narrow views of the mathematician, who laid down Milton, saying, "Why, what does it prove?" he saw that no modern fiction could lead to the conclusion which he ever bore in mind. We cannot too much admire this constancy and fixedness of purpose, especially if we consider how many siren spells and luscious lulling fruits there are to tempt such faithful travellers from their course. "But would he not be afraid of betraying this deficiency in society?" He could find many a precedent to bear him out. Sir James Mackintosh had not read Shakspeare's minor works when forty years of age. Mr. Wilberforce used to say he would read no modern poetry till he was tired of Homer and Milton. Dr. Johnson had not read Othello when he wrote Irene, and visited Iona without seeing Staffa, though the Duke of Wellington went thirty miles out of his march to see Schrivanabalogol, "the big Indian," whom Chantrey said he could beat. However, suffice it to say, that the reading of this able writer, peculiar as it might

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seem, answered the purposes of all study, by making him happy in his own resources, agreeable to his friends, and useful to the public.

A friend, on looking over these pages, now asks me, "But is there no danger that men of one book, however honorable we are used to hear them mentioned, should be ignorant of every other subject of conversation which does not bear upon their favourite topics?" Certainly the mind requires variety. Those only are deserving either of praise or imitation who are men of one book, in this sense, that they pursue one system, choose one class of authors most suitable to their own peculiar talents, and prefer to be very sound in a limited sphere, to being superficial in one more extended. I would recommend every young man to make choice of his book—Shakspeare, Milton, Bacon, Clarendon, Burke, Johnson's Works, &c., Conversations in Boswell; or, to those of a thoughtful habit, I would say, take Butler's Analogy and Sermons, bind them up in one thick volume, on which write WISDOM in gold letters, and begin to read it through every New-Year's Day. One sterling author, to call "my book," ever most conspicuous and most at hand, read, re-read, "marked and quoted," standing on the shelf, if not "alone in his glory," at least surrounded with pamphlets, manuscripts, and authors to illustrate it; this will do much to form the mind; this will teach us to think as our favorite author thought, to aspire at the same weight of expression, purity of taste, loftiness of views, and fervency of spirit. This will give a high standard of excellence, chastening us with humility, while it fires us with emulation. Since such is the influence a favourite author may exert, in the choice of one lies our danger and our difficulty. Our dilemma is this: time only can convict us of an erroneous choice, and time forbids our error to be rec-

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tified. Yet man's doom and duty both say "persevere." If no prudence will enable us to fix on the most eligible, perseverance may make up the difference. Therefore, whatever author you have fairly chosen after inward communing and patient conference with those you believe best able to advise you, consider you have taken as a bosom companion, for better or for worse, not to be laid aside without some momentous reason. So also if you choose a subject to illustrate, or as a point to which all your leisure thoughts may radiate, resolve that you are in honour bound to abide by your decision; otherwise powers which were given you to vanquish difficulties will be wasted in vain endeavors to evade them. *The one thing needful*, and the Holy Volume, which teaches all things pertaining thereto, must now of course be uppermost in the thoughts of all. But since every writer should confine himself to the one deficiency in literature he proposes to supply, I shall content myself with observing that one of my fellow-collegians, highly distinguished both at Winchester and Oxford, made the Bible not only the subject of his serious meditations, but a pocket companion and resource in his hours of recreation. At lecture he was frequently requested by the tutor to assist him with the exact words of any verse he desired to quote, and rarely failed to excite the astonishment, and, I am happy to add, in contradiction to many erroneous impressions of college life, the respect and admiration of his fellow-students.

When my pupils have read all the books I have mentioned, or all that they have any *inclination* to read, by conferring with competent advisers they will be at no loss in choosing others; indeed they can scarcely want assistance if they only follow the dictates of their own curiosity. However, I will devote one or two pages to show what books may most suitably follow those on my list; and this

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I propose not only for the value of the books recommended, but also to exemplify the principle of selection, and to explain how one book may be said to suggest another.

Whenever we feel unsually entertained with a work, it is natural to inquire the name of the author, and what he has written besides; and though his other compositions bear no very inviting titles, we may still hope that he has made them the vehicle of the same order of ideas. Bishop Berkeley, as has often been observed, betrayed the same train of thought in his "Thoughts upon Tar Water" as in his "Principles of Human Knowledge." The verses in the celebrated "Pursuits of Literature," which gives nearly a page of satirical observations to each line of text, were said by George Steevens to be "mere pegs to hang the notes on." And so at the present day, one of Mr. Colburn's books, with the name, size, style, and letter-press of a novel, proves to be the insidious form in which science, political or theological, is homœopathically exhibited and disguised. Opinions so circulated for the most part go for nothing; like the bad half-sovereign which the Irish knave passed between two halfpence.

Defoe wrote besides "Robinson Crusoe" the "History of the Plague of London," in which his fertile imagination, guided and assisted by a few authentic incidents, has succeeded in placing before our eyes a series of pictures nearly as vivid as that of Crusoe himself examining the print of the unknown foot upon the sand. You might also be tempted to read Defoe's ghost story of the appearance of Mrs. Veal, prefixed to the second edition of the English translation of "Drelincourt on Death," as also the "Life of Defoe," in Sir W. Scott's prose works (vol. iv. p. 267), where we have an outline of the story, and the circumstance that led to its fabrication. The first

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edition of the translation had but an indifferent sale; Defoe ingeniously contrived to render it popular, by prefixing the story of a ghost which appeared, and made mention of it; the strange consequence of which was that those who had not been persuaded to read Drelincourt by any man living, were yet persuaded by a recommendation from the dead. Drelincourt's admirable work first drew my attention as I read an allusion to the story of Mrs. Veal, in Boswell (iii. 194). I therefore added it to a list of "authors characterised and recommended," in which I enter any incidental notice of works of interest, as I shall presently describe. But I think I hear some censorious reader say, "Why tell us where to find ghost stories? Proceed at once to things worth knowing." This is precisely the point to which I wish to show that subjects the most trivial may be made to tend: I was going to observe that Dr. Johnson, like every one else till a comparatively recent time, was ignorant that this story of Mrs. Veal was a fiction, and said, "I believe the woman declared on her death-bed it was a lie." So a fabricated story had a fabricated contradiction. Does this supply no lesson as to the credulity of man, and the uncertainty of human testimony, two topics well worthy of a man of reflection to illustrate? What can be more requisite as a foundation of all learning than a clear knowledge of the extent to which human testimony has erred; and how far favour, affection, association, prejudice, and passions of all kinds render man liable to yield too ready and too general an assent to partial evidence? Let this subject be followed out by readers of a speculative turn, and even common stories and anecdotes will prove to the reflective mind productive of no less profit than entertainment. Consider the extraordinary impositions which have been practised in literature, and the controversies to which they have led—that of Lau-

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der, for instance, in 1747, who, by an essay in the "Gentleman's Magazine," tried to prove that Milton had borrowed from Latin authors of modern date, and actually imposed on a great many scholars before he was detected by Douglas, afterwards Bishop of Salisbury, who showed that passages which Lauder pretended to have found in the poems of Massenius and others, were really taken from Hog's Latin translation of Paradise Lost. Dr. Johnson was so far deceived as to write a preface and postscript to Lauder's work. An account of this may be found in Nichols' "Literary Anecdotes of the 18th Century," a book which the reader, who has followed me so far, will find more easy to take up than to lay down. He may read, at all events, while *inclination* lasts and no longer. This limit should be particularly observed with all books of anecdotes, miscellany, and the multifarious reading which biography supplies. Only, it must not be supposed that mere dipping into a chapter here and there will convey all the advantage of a sound knowledge of the whole book; but that after gleaning all which interests us at one time it is wise to reserve the rest for a future occasion, when we have a more extended curiosity to gratify. I do not like to hear a man say, "Rasselas, or the Vicar of Wakefield, is a work of genius, but I have not read it since I was young." Believe me the second reading of a good book is often more profitable than the first. "But can there be any use in reading old things over again?" Certainly not, things really old. But the same truth has many meanings: it has one voice for the wise—another for the unwise: it pleases the vacant mind by the knowledge it imparts, it pleases the full and fertile mind by the force it gathers from numerous associations, and by calling forth new ideas, and making mere shadowy impressions distinct; so a good book, by which I mean a book true to

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nature, whatever part of nature's works it describes, may be ever new, so long at least as our own minds continue to collect new strength to evolve, new images to combine, and new powers to vary them.

But to return to the topic of human testimony, we might read the "Confessions of Ireland," who, upon Malone's suggesting that Skakspeare had left manuscripts, forged "miscellaneous papers and legal instruments, under the hand and seal of William Shakspeare;" also "Vortigern," a play, which he pretended was written by Shakspeare, and which was actually performed at Sheridan's theatre, and only condemned by the double meaning which Kemble's sneer gave the line—

And when this solemn mockery is o'er.

Many in the literary circles were deceived. Dr. Parr acknowledged "the forgery beat him." Warton said of a prayer which was also among the forgeries, though written off-hand by Ireland, without time for careful composition, and that at about seventeen years of age, that it surpassed in sublimity any part of our Liturgy.

I can only allude to Chatterton, who imposed on many literary persons by forging poems, and ancient records and title deeds, which he pretended were found in St. Mary Redcliffe Church at Bristol. It is true that Horace Walpole, with the help of Gray and Mason, detected the forgery: but his letter to Chatterton proved he was himself deceived. Afterwards a line of Hudibras was discovered among this ancient poetry;—still, considering this deception was practised at sixteen years of age, and that Johnson said, "It was wonderful how the young whelp could have done it," Dix's "Life of Chatterton" will be a profitable source of entertainment. Again, George

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Psalmanazar, born 1679, in the south of France, pretended to be a heathen native of the island of Formosa, and invented a new language, which he called the Formosan, and into which he had the boldness to translate the "Church Catechism." This remained long undetected by the learned, while his "History of Formosa" passed through two editions. His "Auto-biography" is deserving of credit. Johnson said, "I scarcely ever sought the society of any one, but of Psalmanazar the most. I used to find him in an ale-house in the city: latterly he lived as a very good man, and died a sincere Christian:—his 'Auto-biography' was a penitential confession."

On the same topic of the strength and weakness of the human mind, we may mention the controversies about Homer, "Epistles of Phalaris," Ossian, Junius, Chevalier D'Eon, Man with the Iron Mask, "Voyages of Damberger," Eliza Canning, Johannah Southcote, Mary Tophts of Godalming, the Cock-lane Ghost, and Jugglers' Feats, as related by Eastern travellers. If any person entertains curiosity in these matters, "Sketches of Imposture and Credulity," in the "Family Library," and Sir Walter Scott's "Demonology and Witchcraft," will supply abundant interest.

"But surely this is a strange selection." I do not name these subjects to the exclusion of others, but principally to show that a youthful taste indulged in its own caprices will involuntarily lead to a kind of knowledge available in the season of a maturer judgment. The preceding observations will also show the advantage of always bearing in mind one useful subject, which every hour of reading and reflection may contribute to illustrate. Many a mind has wandering thoughts, which, as they come unbidden, depart unregarded, only because one has

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never thought of hoisting a standard round which they might rally.

A subject like that of Abercrombie, "On the Intellectual Powers and the Investigation of Truth," would surely be a laudable employment for the talents of the greatest genius; and would not this course of reading, childish as it may seem, supply fact of an order which he would be sorry to lose? How often have some of these cases of deception been cited by the avowed enemies of our Gospel privileges! Who can say that he may not feel himself called upon to give the same serious attention to the history of these impostors, as Paley, in his "Evidences of Christianity," has given to the impostor *Mahomet*, and for the same purpose?

Here, my friends, let me remind you that from "Robinson Crusoe" I have wandered to the "Evidences of Revealed Religion; and though I did not see the point at which I should arrive, I felt confident of eventually showing that, with curiosity or inclination as your guide, your route will afford you no less profit than interest, whatever be the point from which you please to start. The ever-recurring questions, "Where is the use of this?" or "the good of that?" may well be met with the reply, that many things are eventually useful, though not immediately convertible, and that prudent housekeepers say, "Keep a thing three years, and you'll find a use for it." But I must be careful not to give up a commanding position, because it is convenient to meet a feeble enemy on lower grounds. Let us, therefore, remember that a well-stored mind to which, as Herschel says, "a thousand questions are continually arising, a thousand subjects of inquiry presenting themselves, which keep his faculties in constant exercise, and his thoughts perpetually on the wing, so that lassitude is excluded from life, and that

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craving after artificial excitement and dissipation of mind, which leads so many into frivolous, unworthy, and destructive pursuits, is altogether eradicated from the bosom;"—let us remember, that, in such a mind, there is *a use*, indeed, there must therefore be *some good* in whatever reading conduces to form it. This argument, I say, asserting not the sordid money reckoning of the hireling but the enlarged estimation of the Christian, who values literature as it lessens the temptations of earth, and slopes the path of heaven; this is the true and impregnable ground of defence against the sneers of the friends of so-called utility and expediency; still, as we exult in foiling insignificant cavillers not only on our grounds but on their own, I would ask them, if they would have seen *the use* of Newton's pondering over a falling apple; and yet it raised his thoughts to the laws which govern the revolution of the planets in their orbits. Would they not have joined in the ridicule of *swing-swangs*, which did not prevent Robert Hooke from reviving the proposal of the pendulum as a standard of measure since so admirably wrought into practice, as Herschel remarks, by the genius and perseverance of Captain Kater? Would they not have joined in the laugh at Boyle in his experiments on the pressure and elasticity of air, and asked Watts, as I before mentioned, *the use* of playing with the kettle, and yet all can see *the good* of the steam engine? Then think of blowing soap bubbles, by which the phenomena of colours has been studied; to say nothing of where could be *the good* of playing with whirligigs, the simple means by which, a few years since, a society of philosophers were investigating certain principles of optics, as exemplified in the clever toy called the Magic Disk. A scientific friend (an F. R. S.), a short time since, intent on geological discovery, sat down one sultry day, with a

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hammer, to break stones by the road-side. A fellow-laborer, employed by the parish, looked on with amazement till he saw some fossils selected from the heap, and then said, "Then, Sir, I s'pose they gives you something for them?" "No," said my friend, "they don't." "Then, what can be the good of them?" This poor fellow was quite as enlightened as many intellectual paupers, who when their money is as low as their wit may break stones too.

So far I have supposed that a juvenile taste has led my reader through a course of study, which in a note-book, of the kind I shall presently recommend him to keep, would stand thus:—

MEMORANDUM OF READING.

Read "Robinson Crusoe," which suggested "History of the Plague," and "Defoe's Life," by Scott, in which was quoted Defoe's "Preface to Drelincourt," concerning which I consulted Nichols' "Literary Anecdotes."

Mem.—To be read, Nichols, again and again, at future periods.

This specimen of *literary imposition* suggested reading Lauder's, Chatterton's, Psalmanazar's, and Ireland's forgeries.

The credulity of the wisest men was a topic which made me curious to read "Sketches of Credulity and Imposture," as containing an outline of all notable instances, in which I find so many allusions; and also Scott's "Demonology," which I was told gave a common-sense explanation of the causes of supernatural appearances, and other wonders, gaining credit.

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Query.—Was Dr. Johnson superstitious?
Mem.—To read more about the Doctor.

MEMORANDUM OF KNOWLEDGE.

Learned the extent to which fiction may resemble truth —the fallibility of human judgment—that men of the greatest genius are not above the prejudices of their day. The nature of evidence—the many causes which hinder the investigation of truth. To read about fallacies, human understanding, laws of evidence, blunders and pretensions of critics, with a view to illustrate these topics; to attend to the historical accounts of all popular deceptions, criminal trials, &c.

These memoranda are recommended as aids to reflection, and to teach how to digest all the knowledge we acquire. Remember—"Heaping up information, however valuable of itself, requires the principle of combination to make it useful. Stones and bricks are valuable things, very valuable; but they are not beautiful or useful till the hand of the architect has given them a form, and the cement of the bricklayer knit them together."*

Let us now take, from the list assigned to the first class of readers, a second book, that we may see how the same method and principle of combination and digesting applies to other amusing subjects. Consider the "Travels" of Captain Basil Hall. His third series gives a brief but clear outline of the History of India, from the year 1497, in which the Portuguese discovered the route by the Cape; the formation of the East India Company; war with the French; the Black Hole of Calcutta; Lord Clive; Hy-

* "Woman's Mission"—one of the greatest of all little books, founded on the opinions of M. Aimé Martin.

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der Ali; Warren Hastings; an interesting account of the system on which British India is governed; Tippoo Saib; Cornwallis; Wellesley; writers and cadets; a most interesting account of Bombay and the wonders of Elephanta (Series ii. vol. iii.), and Ceylon; the stupendous labour of making Candelay Lake; the voluntary tortures of the superstitious Sunnyasses; how widow burning was abolished; the immense tanks; the "big Indian" Shrivanabalagol, a statue seventy feet high, cut out of a hill of granite; descriptions of canoes, and inventions, strange habits, and customs of a variety of nations. The Captain's "Travels" in America are written in the same style, equally combining amusement with instruction. After reading these interesting volumes, and following the course which I should suppose your inclination would suggest, your note-book would bear, as I judge from my own, the following:—

MEMORANDUM OF READING.

Read Basil Hall's "Travels;" mention of Warren Hastings; suggested to read a few pages of Miller's "George III.," about the impeachment of Hastings; Burke's "Speeches," recommended on the same subject, and Nabob of Arcott—read both. To see more of the meaning of "Charta" and "Company." H. W. promised me that five minutes' reading in my Cyclopædia would inform me; also that I might find the same by the index to Blackstone's "Commentaries"—quite true; found much more in Blackstone—quite amusing: also found out "India" in Cyclopædia, and had a general view of the subject. Hall observes Daniell's Indian drawings are the nearest to reality.

Mem.—To examine them. H. W. says the Museum,

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at the India House in Leadenhall Street, and the Naval and Military Museum, near Whitehall, must be visited. Rev. W. Ward's book on the "Literature and Customs of the Hindoos," recommended; also Sir W. Jones's "Letters"—picked out a great deal from both; also from Robertson's "Ancient India," showing what was known to the ancients about India, and about Phœnicians: advised to read Ezekiel, c. xxviii.; very curious—about ancient commerce and navigation—Tarshish, Ophir, Elath, and Eziongeber, Palmyra, Arabians, Genoese, and Venetians.

MEMORANDUM OF KNOWLEDGE.

Feel more confidence as well as curiosity about India. Can converse with and draw out my Indian friends to advantage. Know more about the ingenuity and power of man. Must compare pyramids, railways, and Indian tanks. Did not know there was so much curious knowledge in O. T. Begin to observe the natural productions, customs, &c. of the Book of Job. Read some of the "Scripture Herbalist" about the plants and trees; also looked into "Natural History of the Bible:" surprised at finding so many curious things which never struck me before. Herschel's* proof of the insignificance of the labour which raised the great pyramid, compared with the weekly expense of steam power in our foundaries.

I should now consider that I had given my class of readers their full share of attention, were it not that, profiting by the example of Molière, who used to judge of the probable success of his comedies by the degree they excited the risible faculties of his housekeeper, I read

* "Discourse on the Study of Natural Philosophy," p. 61.

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these pages to one of the young friends for whose use they are designed, and was told, "that it is not so easy to find the answers to the various questions which we should like to ask in reading travels; for too many authors assume that what is familiar to themselves is familiar to their readers." For the express recommendation, therefore, of the over-large class of readers, whose wants were thus happily brought before me, I allowed my friend to dictate the following questions:—

First. How is a reader to solve the difficulties, and extend his knowledge of the subjects, which occur in general reading?

Secondly. How are we to prevent confusion in reading part of a variety of subjects, or how can we possibly read enough of many at the same time, for every incident to be duly digested and assume its proper place?

These questions lead me to speak of the use we may make of Cyclopædias, Gazetteers, Biographical Dictionaries, and other books of reference. We just mentioned India: East India Company; Clive; Hastings; Cornwallis; Wellesley; writers; cadets. On each of these heads you may consult the "Penny Cyclopædia," which excels all others in the variety of its subjects. You can read each article, more or less attentively, according to the degree of interest which casual notices of those topics in books or conversation have excited. When you have read them all, cast your eye again over the article on India, and you will feel that the several parts of your newly-acquired knowledge have a propensity to "fall in," as the drill sergeants say, and find their proper places in the main line which this sketch of Indian history has marked out. And probably allusions to Tippoo Saib, Hyder Ali, Brahmins, Buddhism, Caste, and other subjects, will lead you to read the separate articles upon these topics also, and I will ven-

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ture to say you will rise from your studies with feelings of considerable satisfaction. First, you will feel that having once mustered courage to plunge into the ocean of learning, if you cannot swim all at once, at least you have acquired a sense of your own buoyancy, and discovered a capability to learn, and so can easily make a bold resolution to try again another day. When the splashing and floundering about is all over for the first time, you feel some confidence in holding up your head in the company of others of more enterprising spirit, and listen to catch a hint from their progress and experience. Many a boy would never have learned to swim had it not been for some companions who tempted him just to try one dip. Many a man would have gone through a whole life subject to that ever-recurring creeping sense of inferiority, which is the every-day punishment of ignorance, were it not that some reading companions led him to take the first leap, which carried him so much further than he expected, that he was emboldened to try a second, and at length to join the busy throng, in which powers unknown, because untried, made him first and foremost. With this beginning in Indian history, take another Cyclopædia, the "Britannica," or "Metropolitana," and look out for the same articles. Then look for India in a Gazetteer, and the names of men in a Biographical Dictionary: to the end of these articles are usually added the names of authors from whom more information may be derived. These may be read, or not, as you please. By this method an extensive selection may be made in a very short time. Remember, I say, a collection *of facts*, for sound, mature, well-digested *knowledge* is not the growth of a day: facts to the mind are like food to the body; whether either the one or the other shall assimilate and be duly converted depend on the constitution mental or physical. After reading long his-

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tories, or lives of distinguished characters, most young readers find that they rise with a knowledge more confused than accurate, and that even certain plain and obvious questions, such as the age at which certain men attained celebrity; at what times particular changes happened; what circumstances led to certain events, and other things of interest, escape observation, from the many pages among which the required information is interspersed. These the compendious articles of a Cyclopædia, or Biographical Dictionary, are peculiarly suited to supply; so much so, indeed, that to prevent wandering thoughts and losing the thread of the subject, I used to find it useful to read a short outline before I commenced a life in two or three volumes. Also, for the most part, I keep books of reference at hand, and turn at once to the name of any unknown person introduced.

Again, magazines and reviews often contain concise accounts of campaigns, political questions, and the present policy and interests of different nations. Some allowance may be made for the political bias of reviewers, still they are as likely to be fair in their opinions and accurate in their facts as other authors. Nor must we forget, that, with the exception of novels, magazines are now nearly the only channel by which an author can publish his opinions with the least prospect of remuneration; and therefore it is not too much to say, that a store of facts, and series of reflections, which would have made a plausible appearance in two volumes octavo, are often cut down to the length of a single essay in the "Edinburgh" or "Quarterly," and gain no little vigour from the pruning. The chief value of the magazines is, that they give us the benefit of the earliest information; for if other sources would supply the same matter at all, we should probably have to wait till all interest had ceased.

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Bacon says, that "reading makes the full man, and conversation the ready man;" and Johnson says of conversation, that it supplies only scraps, and that we must read books to learn a whole subject: then Bacon goes on to say, that "writing makes the exact man," meaning not the manual part of writing, but the arranging and digesting of matter, which writing involves. The digesting and arrangement of knowledge are two points which should never be lost sight of by the literary adviser: so, while I would urge the advice of Bacon to the letter, and encourage the more practised student with the old maxim, *nulla dies sine lineâ* (no day without a line), I would further observe, that the use of a short compendium will tend to that habit of exactness which writing more fully promotes.

Besides cyclopædias, gazetteers, biographical dictionaries, and magazines, there are many other works furnished like the magazines with indices, and readily available as books of reference. I have already mentioned Blackstone's "Commentaries," which, though I cannot speak of it as a work of general interest to the young, contains, as a glance at its index will show, many things to solve questions which arise in the study of history. Again, biographies are good books of reference—about the Reformation, the lives of Luther, Knox, Calvin: about the Methodists, Southey's "Life of Wesley;" about the slavery question, "The Life of Wilberforce;" about military matters, the lives of Marlborough, Sir T. Picton, Wellington, Napoleon; about naval affairs, Rodney, Earl St. Vincent, Nelson—severally contain much information, to which an index or table of contents will direct. You have only to inquire what celebrated men are connected with the matter in question, or were contemporaneous with given events, and you will generally find that their

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biographies contain their opinions, together with such explanation or history of the subject as is requisite to make those opinions understood. Of all biographies none is so valuable as a book of reference as Boswell's "Life of Johnson." During the middle of the last century, nearly every conspicuous character, or memorable incident of that and of many preceding ages, passed successively in review before the severe judgment of him, who was confessedly one of the wisest of men, and has been faithfully recorded by a biographer, of whom a writer in the "Quarterly" has truly said, "It is scarcely more practicable to find another Boswell than another Johnson. The index of Croker's edition renders it one of the best books of reference a library can contain.

As to the mode of so finding out allusions, avoiding confusion, and solving other difficulties which will occur in reading, I have now given as many hints as I think will be useful. Several other methods occur to me, but they are such as few students can follow until they have sufficient experience to adopt the best of all methods, namely, those to which each person is prompted by a lively sense of his own deficiences. The only advice I have to add is, read on with good courage and full confidence; though you wander from your path for a time, you will have the more pleasure in finding your way at last. If you cannot remember all you read, you may learn at least where information is to be had when wanted. The next thing to knowing the contents of a book, is knowing the use of it. One of my young friends again asks, "Does all my reading go for nothing? I have read many books, but know none accurately; still I feel a sort of confidence when their contents are the subjects of conversation." Certainly not for nothing: this confidence is worth something; you have gained at least the habit of reading: if you stop

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where you are, knowledge without accuracy is like an estate encumbered with debt and subject to deductions which may, it is true, swallow up the whole. But it is fair to hope, on striking a balance, something will remain; or, even if bankrupt quite, it is well to have, as they say in the mercantile world, a good connection and habits of business; in other words, a general acquaintance with authors, and all the stores they can severally supply, and also habits of application to begin again with greater advantage. So I would console my very many young friends who are in this predicament with the assurance, that they have probably made a useful survey for future operations, and worn down so many rough edges, that, in retracing their former step, they will have more time to look out for objects of interest, and fewer obstacles to daunt their energies.

I trust I have now said enough on the general plan and method of study. I shall now proceed at once, as I promised many pages back, to treat separately of all the principal divisions of knowledge, such as History, Poetry, Philosophy, Theology, with remarks on English composition, study of languages, the formation of habits, and other topics of interest. Complete essays on these comprehensive subjects are not to be expected from one who addresses himself to the young and inexperienced student, and whose chief ambition is to be useful. The maxim of the poet is only fair:—

> "In every work, regard the writer's end,
> Since none can compass more than they intend."

ON THE STUDY OF HISTORY.

The first glance at the following pages might lead my readers to think I intended to imitate Dufresnoy, who,

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after laying down a course of historical study, mildly added, "the time required is ten years." But I stipulate, readers, for no length of labour: I only request that you will employ your usual hours of reading, few or many, with the method here proposed, and on such subjects as suit the peculiar bent of your inclination. Thus in one year you may achieve more than nineteen out of twenty of your neighbours achieve in ten; for at least that proportion of the community read without any system or definite object in view, but carry on a desultory campaign like that of the Greeks around Troy, who, as Thucydides says, were foraging when they ought to have been fighting, or there would have been no ten years' siege. "Divide and conquer," is a maxim in one sense wise, in another foolish. Victory depends on dividing and choosing one point of attack, but on concentrating all our power upon it; therefore the following chapters contain many subjects, and each subject several divisions, that every reader may select according to his taste. On each division, works are recommended requiring different degrees of industry and talent, to suit every capacity; and, again, the works are so chosen and arranged, and accompanied with such explanations, that every hour expended shall bring its hour's worth. "The many-aproned sons of mechanical life," of whom Burns speaks, may spend their Saturday's evenings according to these directions, and learn something complete, with a beginning, middle, and end, in full assurance that when they have more leisure time they may go on adding and enlarging, without pulling any of their work to pieces. The university student will find standard works, and a course of reading, sanctioned by the spirit, if not the letter, of the first judges of literary labour: in twelve hours a week stolen from his ethics or differential calculus, he may attain a

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considerable accession of that kind of knowledge which will save him from the shame of being a mere scholar, deep in the past and ignorant of the present; of that knowledge, too, which he could not forego without positive prejudice to his advancement in any career of public life.

I have not the slightest fear that any student worthy the name will abandon the course of reading here recommended when once he has fairly tried it. Indeed, the first step is all I ask. Lest the diffidence natural to untried powers should keep any one from making the trial, let me remark that a clergyman, living not many miles from the town in which I am writing (Torquay), chanced some years since to take up a shilling book on Astronomy; this served as a nucleus—as a centre from which the rays of his curiosity shot forth on all sides: and he is now a man of general scientific knowledge.

Reader, try one book: choose it from whichever you like best of the following divisions: read it attentively. Many a man who at first felt quite as much doubt of his own capacities as you can feel, and said "Where is the use of *my* reading? little that *I* can do, what will it be worth after all?" has found his energies expand, a first book lead to a second, and a second to a third, and has been thankful for the friendly hint which prompted his earliest efforts.

One of my most intimate friends was led by a clever tutor to study Grecian history on the principal here recommended of beginning with an outline, and filling in by degrees. He was so encouraged by the progress he made in one subject, that he has now attained, by the same method, a considerable knowledge of every topic of which I propose to treat.

Reader, study one subject well. Did you never hear

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the remark, "How strange this man, so profound in his favourite science, should find time for so much else besides!" Believe me you will find that the habits of attention, method, reflection, and analysis which you form in exhausting one of the following subjects, will invest most of the rest with such attractions that, even in their deepest parts, they may rivet attention in spite of the fire-side prattle, and fill up any spare five minutes while the cloth is being laid, or the tea drawing.

But now for the study of history, which I will consider under the following arbitrary divisions:—

- History
  - Modern
    - of Great Britian.
    - of the Continent, Colonies; and
    - of India, America.
  - Ancient
    - of Rome,
    - of Greece,
    - of the Egyptians, Persians, and other ancient nations.

History alone, therefore, gives a choice of six comprehensive departments of study. "Divide and conquer," that is, choose one and master it, and you will have accomplished, in point of time and labour, much more than a sixth part of the whole. You would do well to read the lists of books and directions on all these departments before you decide. For your decision should be deemed irrevocable, otherwise you will be continually changing, in a vain hope of escaping the difficulties which really attach to all.

First, let us suppose you decide on a branch of modern history, and would begin with

THE HISTORY OF GREAT BRITAIN.

Your first step, as I have before observed, would be to read some History of England through. A man of ma-

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ture and disciplined mind, long used to laborious application, should read Hume, Smollett, Miller's George III., or Hughes's Continuation. "And how long would he be in gaining a satisfactory knowledge, such a knowledge as that which Niebuhr possessed of Gibbon, when he defied a friend to puzzle him from the index?" The successful candidates for high university honours, achieve nearly as great a work as "getting up" Hume and Smollett in the last month preceding their examination. And since many pages in each of those volumes, which would require the greatest effort of memory, need not be very accurately remembered by the unprofessional reader, all of the above works would be satisfactorily perused in one month's real chamber study. "Indeed!" some young lady will exclaim, "why, a single volume employed me more than that space of time." I can easily believe it, and will prescribe for your case next. The outline History of England by the Society for Promoting Christian Knowledge, in 140 clear, lively, duodecimo pages, is suited for every man, woman, and child. Even the hard-headed scholar will find this outline useful to keep him to points and to give one comprehensive view of the whole. Only let him not stop here. Keightley's History, in 2 vols. duodecimo, or Goldsmith's, may be read next. It will be easier still, to read the little History again as far as Henry VII., and the rest in Keightley: next, read in Hume any reign, war, or negotiation, which excites your curiosity, and so strengthen the stem of your tree, as before explained, as much as you please. That you may have the satisfaction of tracing its gradual growth, make a memorandum on the simple drawing by which this tree is represented, just as the works of Rapin, Lingard, and other narrators of the same events are wholly, or partially, read to combat or corroborate the views of Hume.

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So far then you have been instructed how to gain a more or less substantial outline of English history: and now, once more I say, "Divide and conquer." To strengthen your mental powers, and to multiply your literary stores, so far as to be invincible at every point of so long a line, is not much more easy, and not at all more judicious, than to man the wall of China. Like a good general, be content to concentrate your forces—to "divide" off and "conquer," first one part, and then another. You may be agreeably surprised by finding that the intermediate parts, when left by themselves, are less formidable than they appear, and readily give way as you become a more practised assailant. Consider that so far you have reconnoitred the general face of the country: the next thing is *to select one portion for a more searching and minute examination.*

The leading principles on which you should choose a portion of history to be made a strong point for deep study, are, *First*, to be guided by your own taste and curiosity; for you will sail into the wide ocean of truth more rapidly with than against the current of your nature.

Secondly, to choose, according to your own necessities, whatever will be useful in business or give you confidence in society. As a general rule, read what others read. Conversation is often more improving than books; therefore, read to profit by conversation. If you would be improved by a visit to Paris, you must first learn French; if by a visit to London, or by joining any particular society, whether of men of business, men of science, or men of literature, you must study, if not the language, at least the thoughts and topics of such society. You will otherwise feel as much out of your element as a sheriff's chaplain when dining with the judge on his circuit.

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Thirdly, read subjects which afford most matter for reflection. To be wise is both the surest and most profitable way to seem wise. Read those subjects which involve most principles. Principles are the most handy, convertible, portable, and prolific of all species of literary property; therefore,

Fourthly, read one good comprehensive account of a revolution, protracted war, or other ever-recurring phænomena of human society. Then, *ex uno disce omnes*, that is, gain so intimate a knowledge of one that you may anticipate the chief characteristics of all. This was the secret of Edmund Burke's attainments. His letter to Lord Charlemont at the commencement of the French Revolution, is considered to evince almost the power of prophecy. Niebuhr had so deeply studied Roman history, that he ventured to assert, after a lapse of about 2000 years, an opinion of the early constitution of Rome in direct contradiction to classical authorities. By the recovery of some lost books of Cicero de Republicâ, his conclusion was proved correct. One of my friends was assured by Niebuhr, that before he had read the summary of a lost decade of Livy, he wrote down the substance of what it contained. Another illustration of how far a little good intellectual coin may be made to go, is afforded by Gibbon, chap. xxxi., in which he conjectures the history of the unrecorded years between the withdrawing of the Romans from Britain and the descent of the Saxons.

These are the leading principles on which you should select "a strong point" in history; and on which I have selected, by way of example and illustration, the following portions:

1st, The early history till about the time of the Conquest.

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2dly, The era of the Middle Ages, including the feudal system, chivalry, and the crusades.

3dly, The beginning of modern history, marked by the art of printing, the use of gunpowder and the compass, the discovery of America, and the development of the colonial system.

4thly, The civil wars.

5thly, The Revolution of 1688.

6thly, From the accession of George III. to the present time.

I will now consider these eras separately, and point out a course of reading upon each: and,

First, On Early English History. This portion will afford amusement to one fond of antiquities—would constitute a good preparation for any unversity-student going to the bar, but is only to be recommended to those of mature understanding.

Now, reader, what is your object? If you only wish to thicken and strengthen the lower part of your historical tree by other outlines of early history to run parallel with those already laid down, read a short sketch in Tytler's "Universal History," vol. iv. "Family Library:" also "The Romans in Britain," and "The Anglo-Saxons," forming one volume of the "Family Library:" to which the more voluminous reader may either add or prefer Turner's "History of the Anglo-Saxons," or, which is the shortest of all, Hume's "Appendix on the Anglo-Saxon Government;" besides, or instead of all these, read Mackintosh's "History of England," vol. i. "Lardner's Cyclopædia." The very profound inquirer may also refer to the authorities quoted in the foot-notes. Chalmers' "Caledonia" treating of the Roman period, is recommended in Professor Smyth's lectures, which are well worthy the attention of every reader of modern history.

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But many valuable works, published since 1809, the date of these lectures, remain to be noticed. On the Roman period read also Tacitus's Agricola; Murphy's translation is in almost every library, and was recommended by Edmund Burke, as one of the best in our language. There are also translations of Cæsar and Suetonius, which should be consulted. The index or summary will be a ready guide to the chapters relating to Britain. Dr. Smyth remarks that Gibbon, c. xxxi., supplies by ingenious conjecture the history of the years between 400 and 449. On the Druids, read the account in "Cæsar;" also a concise history in Southey's "Book of the Church." The history which treats of them most fully is Henry's "Britain," b. i. c. 4, where we have their history, manners, learning and religion. For the progress of religion in those early times, read Southey, Mosheim, Milner; a few pages in each. All the reasons for believing St. Paul came to Britain, and the first promulgation of the Gospel, is given in "Peranzabuloë," an interesting account of an ancient church found buried in the sand on the coast of Cornwall. Tytler recommends Carte's "History," vol. i. b. iv. § 18, as containing an admirable account of Alfred the Great. The "Encyclopædia Britannica," "Metropolitana," and the "Penny Cyclopædia," (which I shall henceforth quote as "the three Cyclopædias,") also contain comprehensive articles on Anglo-Saxons, Alfred, Bede, Druids. Those who have access to Camden's "Britannia," to which many of the authors already recommended are greatly indebted, may satisfy the most eager curiosity. Camden, in 1582, travelled through the eastern and northern counties of England to survey the country and arrange a correspondence for the supply of further information. His "Remains" of a greater work on Britain was published in 1605. Camden's reign of

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Elizabeth is recommended by Hume, as one of the best compositions of any English historian. Leland's "Itinerary" is also recommended to the curious. Camden made great use of it. In the reign of Henry VII. Leland was empowered by a commission under the Great Seal to search for objects of antiquity in the archives and libraries of all cathedrals, abbeys, priories, &c., and spent six years in collecting materials for the "Archæology of England and Wales." One volume of Lardner's Cyclopædia also contains Lives of the chief characters of our early history.

It will be observed that I limit my recommendations as much as possible to books which may be easily procured. Many other works, quite as instructive as the preceding, I omit, because any reader who attends to these directions may, by a little inquiry, ascertain the value of every work within his reach. Almost all of the above works give their authorities, and contain incidental remarks on the sources from which more extensive information may be derived.

To those who have a real love of learning let me observe, that Ingulphus, secretary to William I., wrote the "History of the Monastery of Croyland," with many particulars of the English kings from 664 to 1091. William of Malmesbury wrote most laudably, as he said, "not to show his learning, but to bring to light things covered with the rubbish of antiquity," a history of Old England from 449 to 1126; also a Church History and Life of St. Aldhelm. All these works are accessible to every university student and readers in public libraries: as also are those of the venerable Bede, who early in the eighth century wrote an Ecclesiastical History by aid of correspondence, when there was no penny postage, with all the monasteries in the heptarchy! There is an Old English translation, besides that by Alfred in Saxon. All these works have

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been under the hand of the compiler and the spoiler, that is, as Bacon would say, the moths have been at them; but away with these dilutions and drink at the fountain.

The second portion of English history worthy of deep study is what is commonly reckoned

THE MIDDLE AGES. This comprehends the Feudal System, Chivalry, and the Crusades.

This era may be also profitably selected by university students and men of liberal education. A knowledge of the feudal system is of the first importance. Chivalry and the crusades must be examined more particularly in respect of their causes and effects in civilisation.

On *the Feudal System* read a chapter in Blackstone's Commentaries, vol. i.; also Tytler, b. vi. c. 2.; and Hume's second Appendix. Dr. Smyth strongly recommends the account in Stewart's View of Society: that in Millar's History is also considered good. Robertson's Introduction to his Charles V. is very valuable. Attend particularly to the proofs and illustrations at the end. Bacon's Henry VII. I can strongly recommend; also part of Motesquieu. My readers must not take fright at seeing so many books on the same subject. Most of my references are only to a few pages out of several volumes, and these easily found by an index or a summary. Learn the facts and arguments of one treatise thoroughly during hours of study, and the rest will be easy enough for "hours of idleness." No light reading rivets attention so much as dissertations on those topics about which study has excited a spirit of inquiry.

On *Chivalry*, as well as the feudal system and the crusades, Hallam's Middle Ages is of the first authority. The very popular author, Mr. James, has written the history of Chivalry, as also the lives of Richard I. and the Black Prince, from which much useful information may be de-

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rived. He has also written on Chivalry and the Crusades. These works, as well as Horace Smith's Tales of the Early Ages, combine amusement with instruction. On Chivalry read also Gibbon, ch. lviii. Of Gibbon let me say once for all, that as a man he is guilty of having turned aside from the line of his history to shake that faith which, with all his scepticism as to its divine original, he would have been the last to deny to be the richest earthly blessing. But as a historian, Gibbon is regarded with admiration by all learned men. Even Niebuhr praised the deepness of his research, and the clearness of his views. Blackstone quoted him with reverence. The accuracy of his facts, and the sagacity of his conclusions, are indisputable. His fault is that he hints where he should speak out. He discussed the causes of the spread of Christianity, though, as an historian, he might have confined himself to the effects. Hume, on the period of the Reformation, was equally unlikely to prove an impartial writer. Of the *Crusades*, a good short account is given by Tytler's Universal History, book vi. c. 9. Read also Robertson's Introduction to his Charles V., and search the notes and illustrations for more information. They give a ready clue to the best sources of all matters relating to the middle ages. Lastly, read the articles in the three Cyclopædias, or either of them, upon the Feudal System, Chivalry and the Crusades.

The third portion of English History to be made a strong point is,—

THE PERIOD OF THE REFORMATION, and the commencement of modern history.

On *the Reformation in England* read Southey's "Book of the Church," which is very interesting. Those who have little time may read the small volume on the Reformation in the Family Library. Consult one or more of the three Cyclopædias. Dr. Smyth's "Lecture" is very

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useful. Lives of the Reformers will make a profitable variety. Select also the appropriate parts of Short's "Church History," Milner, and Mosheim. The labour will be less than you would suppose: an accurate knowledge of the narrative of one virtually exhausts the difficulties of all. While these authors give a true Protestant account, Lingard's "History of England" will show what can be said by a Roman Catholic, and in Hume's "History" you see the subject treated by a man who cared for neither party. Read also Sir J. Mackintosh's "Life of Sir Thomas More." Burnet's "History of the Reformation in England" is allowed to be a very full and authentic account. It was written in 1679, at the times described by Sir Walter Scott in "Peveril of the Peak." For the Reformation in Scotland, compare Robertson's and Scott's Scotland. Dr. Smyth strongly recommends the work by Dr. M'Crie. Do not omit the life of Knox. By interspersing biography with history you quicken your observation, and become familiar with the times. These works, with two or three of the chapters of Fox's "Martyrs," will make you as perfect, as the best member of the Church of England can desire, on a subject in which our Gospel privileges are involved. This is a portion of English History within the comprehension of almost all readers. Those who feel ashamed not to know the politics of the day should blush to live in ignorance of all that was said and done in those spirit-stirring times, which vindicated the liberty of the human soul.

On *the Times of Henry VIII.*, and indeed on every other period, consult the Pictorial History of England, especially for a view of the state of society. Think of the times when more than 70,000 criminals were executed in a single reign. Well may we read, "the common sort of people were not much counted of, but sturdy knaves were hung up apace."

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On *the Discovery of America*, the most easy and entertaining reading will be Robertson's "America." There are few books in which information is conveyed in a more interesting way. The "Life of Columbus," in the "Family Library," is worth reading.

Heeren's "Colonial System and Modern History," which begins from the era we are considering, is chiefly valuable to the more profound readers of the whole course of modern history.

The fourth portion of English History for extensive reading, is

THE PERIOD OF THE CIVIL WARS.

You will do well to begin with Hume's Charles I. and the Commonwealth. Dr. Smyth's "Lecture on the Civil Wars" will draw attention to the leading points, and direct your reading. Then the practised student will take Clarendon's "Rebellion." Sir W. Scott recommended it to his son as a book replete with wisdom, in a style sometimes prolix, but usually nervous and energetic. For many readers it is too long; but since its author combined a power of striking portraiture, and an intimate knowledge of the human heart, with deep political wisdom, and since he stood in a position which, nearly from first to last, gave a general view both of grand movements and secret springs of action, the work of this stanch friend of church and state is one which no man of literary taste must long delay to read. Harris's "Lives of Charles I. and Cromwell" will give the views of a Dissenter and a Republican. The notes to these lives show great research, and are longer than the text. Godwin, in his "Times of Charles I. and the Republic," follows on the same side. Neal's "History of the Puritans" is reckoned good, and as fair as could be expected from one of their own party. A book of lighter reading, for variety, is the volume in the

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"Family Library," on the "Trials of the Regicides." You may also find, by the index, an able article on these times in the "Edinburgh Review." Burnet's "Own Times" is certainly quite what Dr. Johnson termed it—most entertaining chit-chat of a man who went every where, and talked to every one. The first part, containing exclusively the result of his personal observation, is the most entertaining. "Hudibras," with Grey's "Notes," Dryden's "Absalom and Achitophel," and Milton's prose works, may be read in connection; as also Sir W. Scott's "Woodstock." Miss Aikin's "Charles I." is very ably written. Short's "History," as well as Southey's "Book," will show the state of the Church. Read the "Memorials of Whitelock," a lawyer whose opinion was taken about ship-money, who served in the parliamentary army, and was appointed one of the council of state. Also "Memoirs of Holles," who was a playfellow of Charles I. in his childhood; head of the Presbyterian party; lieutenant of the parliamentary forces, and raised to the peerage by Charles II. The "Memoirs of Ludlow," another leader of the Republicans, are full of interest; as also are those of Hutchinson. The "Life of Monk" most read is that by Dr. Gumble, his chaplain, who once served on the republican, but afterwards wrote on the royal side. Dr. Smyth recommends Guizot's "Times of Charles I."

These works are quite enough to mention. All memoirs, or letters of contemporaries, and all works carefully founded upon them, deserve the notice of readers who resolve to exhaust the whole subject. Lest my advice should seem less *luminous* than *voluminous*, let me assure my reader, that when once he knows the mere outline of events accurately, all that is valuable in letters and memoirs may be gleaned with both ease and interest.

THE FIFTH PORTION IS THE REVOLUTION OF 1688.

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Dr. Smyth's twentieth "Lecture," vol. ii., will serve as a guide, mark an outline, and quicken observation. Then when Keightley's "History" has given an accurate knowledge of the course of events, Ward's "Essay" will tell you all that can be urged in support of every theory: the opinions of Blackstone, Mackintosh, Hallam, and Russell are concisely stated and considered. Burke's opinion will be found in his "Letters on the French Revolution." If Dr. Price's "Sermon on Love of Country" falls in your way, remember it is often quoted, and very clever. Burnet's "Own Times" is in favour of William, to whom he was chaplain. The "Diary of the Years 1687, 1688, 1689, and 1690," by Clarendon, son of the Chancellor, is in favour of James II. As he was averse to popery, he lost the privy seal, but he would not take the oaths to William III. Sir D. Dalrymple, much respected by Dr. Johnson and his circle, published "Annals of Scotland to the Accession of the Stuarts," recommended by Dr. Smyth, as also are the "Memoirs of Sir J. Reresby." Hallam's "Constitutional History" should be consulted; also the "Stuart Papers," and many sets of memoirs and letters of all persons who lived in these times. The "Memoirs of Evelyn," who held office in the reign of James II., are very curious. Belsham, Tindal, Ralph, who is much recommended for detail, and Somerville, have written the general history of the days of the Revolution. For more directions read Smyth's twenty-second "Lecture" on William III.

This portion of history should be studied by every man who would know the constitution of his country, or be in any way able to defend his own principles. The Revolution of 1688 is quoted nearly as often by one party as by another. Each party selects partial facts to warrant conclusions in support of its own views.

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THE SIXTH SELECT PORTION OF ENGLISH HISTORY extends from the accession of George III., in 1760, to the present time.

Cats do not see till nine days old. Boys and girls attain nearly double that number of years before they quite open their (minds') eyes. At that critical period they will only give reasonable proof of being quite awake, if they ask the time of day and what the people who were awake before them are doing and saying about the house; in other words, if they ask, "Where are we? what is going on? Let us know all about the present, and enough of the past, to make the present intelligible." For the information of this class of inquirers I would recommend my sixth selection of English history.

Begin by reading this part of history in Keightley; then take Miller's "George III.," which I have before described. Select according to your own curiosity. The account of each opening of parliament, and the exact state of parties, will amuse the determined talker of politics and weary others. The contents of each paragraph is given in Roman characters, so that you may readily "read and skip," a practice which I shall discuss presently. Since Miller contains little else than a continued epitome of the newspapers, it may be read with the same indulgence. The "Lives of George IV." and "William IV." have been written on the same principle. Bind the three volumes together, with a flexible back, mark the date of the events of each page on the top, and you will thus have a most ready and valuable book of reference, with abstracts of public speeches and documents, besides trials and matters of deep curiosity. The other continuous histories of George III. are Belsham's, to the year 1793, and Adolphus's. Mr. Hughes's "Continuation" is greatly to be recommended. The "Life of George IV.," in three

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volumes, may be read as a novel. The "Annual Register" is a very valuable series of records. It has been written by very able men; Edmund Burke wrote the historical parts for thirty years, beginning in 1758; and for years after it was written, under his direction, by Ireland. The "Gentleman's Magazine" is of the same kind of authority. It afforded Dr. Johnson his chief employment and support in 1738 and many following years. The "Annual Biography," as well as the "Edinburgh Review," "Quarterly Magazine," and "Blackwood," will most pleasantly and profitably supply and strengthen many a link in your chain of reading. It were scarcely too much too say, that if we make good use of the cyclopædias and periodicals above mentioned, we shall not require many other modern publications.

From Lord Brougham's "Statesmen" we may gain a great accession to our knowledge of later times, of which we will make three subdivisions.

The first extends from the accession of George III. to the French Revolution.

In this period fill up your outline with the "Annual Register" and "Gentleman's Magazine," and then read the "Life of Burke;" that by Prior may serve, but it is not very good. Read Dr. Johnson's "Taxation no Tyranny;" also *his* "Parliamentary Speeches;" positively *his*, for he did not report but composed them, as you may see in a few most amusing pages in Hawkins' "Life," pp. 122—129, quoted in Croker's Boswell, i. 169—172. Read the "Life of Washington"—one of the shortest is that in the "Family Library;" also the lives of Chatham, Pitt, Fox, and Franklin. I need not always specify which biography is considered best. Biographical dictionaries and cyclopædias often contain accounts of all, though concise. Do not be dismayed because you see

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works in four or five octavos each on your friends' tables. Choose books which you feel that you can remember, not those which others read. Junius's "Letters" are so often quoted, that you should know something of them. The authorship is discussed in Brougham's "Characters," vol. i., as well as in "Sketches of Credulity and Imposture." Read the story of the capture of André by the Americans, and his trial and execution.

Secondly, On the French Revolution and the revolutionary war: when you accurately know the outline from the general histories, read the two first volumes of "Scott's Napoleon," which shows the long train of causes; the "Life of Napoleon" by Scott, or that in the "Family Library," in two volumes, very concise and amusing; parts of the lives of Burke, Sheridan, and Wilberforce; and the life of Erskine, in the "Lives of Eminent Lawyers," in Lardner's "Cyclopædia." The actions by sea are related in Southey's "Life of Nelson," and some in the lives of Earls St. Vincent, Howe, and Collingwood; and the actions by land in Southey's and Napier's "Peninsular War," the "Life of Sir T. Picton," "Despatches of Wellington," and Segur's "Napoleon in Russia." You may add, of course, memoirs of any contemporary public characters.

The third subdivision of this part of history extends from the end of the war to the present time.

The "Annual Biography," "Annual Register," and periodicals, are almost the only source of information. The "Penny Cyclopædia," and articles in Chambers' "Library," give very late news: other information must be sought in the latest memoirs of distinguished characters.

The practice of "reading and skipping" is so liable to abuse, that I must qualify it with a few observations.

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Read with a given object in view, and skip not all that is difficult, but all that is irrelevant. A few standard authors must be read from end to end; but the greater part may be read like a newspaper which we search for information on certain points, passing by every article unsuited to our peculiar taste and curiosity. Bacon says, "Some books are to be tasted, some few chewed and digested." In any literary pursuit a book serves us like a guide, whom we leave when he has shown us what we want, not at all ashamed at not following him to his journey's end. Suppose that you wished to read ten different accounts of the Reformation; after reading one attentively, you would see at a glance that a second contained whole pages of facts which you already knew, and would therefore skip unless you wished to refresh your memory. In taking up a third account you would find many, not only of the facts, but of the arguments, the same; and by the time you have read a fourth or fifth author, you would look rather to the table of contents than to the pages, and turn only to the parts in which you expected more particulars. As a second example, the lives of Nelson, Howe, Earl St. Vincent, and others, I remarked, would give information about the British navy. Reading with this view, you would skip whole chapters about the wars in which these admirals were engaged, if you had read them elsewhere, or intended to read history at some other time. In corroboration of this advice, let me add the following quotations from Dr. Smyth's "Introductory Lecture:"—

"This (method of reading parts of books), it will be said, is surely a superficial way of reading history." Nothing but the impossibility of adopting any other course would ever have induced me to propose to students to read books in parts; but human life does not admit of any other expedient. We must either read books of his-

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tory in this manner, or not read them at all. "The more youthful the mind the more hazardous the privilege thus allowed of reading pages at a glance, and chapters by the table of contents. But the mind, after some failures and some experience, will materially improve in this great and necessary art—the art of reading much while reading little."

Though I defend reading and skipping by so high an authority, let me add, that if any young persons indulge in the practice to evade difficulty, and humor idleness and caprice, they will be as foolish as children who pick the plumbs out of their cake: they will cloy their appetite, and ever after complain that what is a treat to others is tasteless and insipid to them.

The above remarks on English history, being laid before one of the young friends for whom they were originally intended, drew forth two observations. First, do not be afraid of making it too plain to your readers, that all your many lists of books form one long bill of fare to suit all ages, appetites, tastes, and constitutions; make it plain that some dainties are for an acquired taste, some for the strong, others for the weak; and that any one person might pass the greater part of his life before he would undergo all the changes of mind and body requisite to enjoy every variety of dainty you have set before him. Secondly, write one short, easy, and amusing course, to teach a good outline of English history to readers, who, like myself, have little leisure and less industry, but are yet ashamed to be ignorant of what others know.

Then read the first sixty pages of the duodecimo "History" by the Society, which will tell as much as most persons know, to the end of Henry VII.'s reign. Read Goldsmith's "History of England from Henry VIII. to George II.," and the rest in Keightley's "History,"

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and the three-halfpenny sheet of Chambers' Journal, which gives the history from the accession of George III. to the present time. If you read this outline carefully, you will find there is not more than you may accurately remember; and if your only ambition is to know as much as the average of your neighbors, be sure that a clear and unbroken outline, with every event assigned to its proper time, place, and persons, will give you a greater command than if you possessed the confused and ill-assorted stores which form the "floating capital" of most readers. In condescending to provide for wants so limited, I am led by the hope that you will soon feel disposed to make such outline clearer and broader by knowledge drawn from other sources. To keep the outline of English history ever before the mind, I would recommend a very clever and well-executed chart, called "Ford's Tree of English History." With this you may begin at the root, and while you read the names of the sovereigns, and one or two contemporary events inscribed on the trunk of the tree, you may try to remember all the chief points, and when at a loss refer to your books. The student would do well to keep this or a similar outline, which, with a little ingenuity, he may make for himself on each portion of history, and cast his eye over it every time he begins to read. This is only like telling a stranger in London to look at the map every morning before he sets out.

In the Second Division of Modern History I find it most convenient to comprehend a portion of history, of which the principal points are the seven following —

1. The Decline and Fall of the Roman Empire.
2. The Revival of Learning.
3. The Religious Wars in the Low Countries.
4. The Thirty Years' War.
5. The French Revolution.

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6. The History of America and the West.

7. The History of British India, and our other Colonies.

The student's object will, of course, be to learn an outline of the whole, and to gain a thorough knowledge of one division. I will assist him, as before, with remarks on the value of each division separately, and point out the sources of information.

I would not be understood to say, that these seven divisions are alone worthy of attention, still less that I attempt to name all the authors which throw light upon them, but only that, with this assistance, any reader can select other portions of history, and authors for himself. And this observation applies to every subject on which I treat.

First, *On the Decline and Fall of the Roman Empire*, the great authority is Gibbon, whom I have before characterized. Milman's edition is the best for sound readers; for those of little leisure, there is a compendium in one thick duodecimo. I have also seen advertised a Bowdler edition, with the dangerous passages left out. The History of the Decline and Fall is also given in the second volume of Lardner's "Cyclopædia." The article in the "Cyclopædia Britannica" is very comprehensive; but the best of the short accounts is in Tytler's "Universal History."

For an account of Mahomet, read his "Life" in the pamphlets of the Society for the Diffusion of Useful Knowledge; and read a little of Sale's Koran, with the introduction. White's Bampton Lectures are quoted with respect by most writers on the precepts of Mahomet. Another valued authority is Ockley's History of the Saracens. Tytler (book vi. ch. 1.) writes briefly but comprehensively of Arabia and Mohammedanism. For the establishment

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of Christianity in the Roman Empire, read Tytler (book v. ch. 4.); read also ch. 5, 6, 7, on the last period of Roman History, and to learn the genius and character of the Gothic nations. The Franks, the feudal system, Charlemagne and his successors, the Normans, and the rise of the secular power of the Popes, are all points of history deserving attention, and most easily to be learned from Tytler (book vi. ch. 2, 3, and 4).

The Germans, their genius, laws, and customs, may profitably be read in the translation of Tacitus's "Germany." Dr. Smyth, in his second Lecture, strongly recommends Butler on the German Constitution. This lecture treats on the laws of the barbarians, and will serve as a useful guide to University students and men whose minds are disciplined and used to deep study. On all of these points, Gibbon may be consulted by means of the index or summary.

"Then you do not take it for granted we shall read the whole?" will be the exclamation of some University student in the ardour of his first term. Enter, my good friend, the first bookseller's shop, and ask him how often, in taking in exchange Gibbon and other voluminous authors, he has found the leaves cut or soiled throughout. Believe me, when you have passed from college rooms to "lodgings out," and thence after the days when, from being one of many candidates (so called from white cravats and white faces), you gradually find the *incubus* removed, the last button of your waistcoat less tight, and when you have ceased to fancy yourself Tityus, with something kenneling in your diaphragm and preying on your vitals—when, in short, the sight of your "*testamur*" has made you yourself again, sent you into the country, and given you time to see that college and college ways and notions are to the bachelor of arts what school seemed to

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the undergraduate,—then, from that time, believe me, the leisure hours of life will be found "divisible with a remainder" by very few sets of twelve octavos. So begin in time; do not lay down a plan of reading too extensive to execute perfectly. Did you ever see a pudding mixed? Well, the way is this,—take first a little flour, and then a little water; stir it well, till quite smooth, then add a little more, first of one, and then of the other, stirring and mixing, till quite free from lumps; but should you, in your haste throw in a second handful of flour before the first is well mixed, all the stirring of all the cooks that ever delighted in perquisites, will not prevent the pudding from being lumpy and indigestible. So the food of the mind, like the food of the body, must have due time for each accession to blend, amalgamate, and digest.

The second division is *the Era of the Revival of Learning*. Supposing that millions of guineas long buried in some miser's garden were suddenly dug up by country clowns, who little knew the value, some would be trampled under foot and lost, but if one hundredth part were restored to circulation and use, the result would be a sudden infusion of energy and emulation in all the buyers and sellers of the village round. Such was the increase of spirit and activity which followed the sacking of Constantinople by the Turks, when though 120,000 MSS. are said to have perished, yet many were carried away by scholars to other nations, who knew more of their value than the degenerate Greeks. This event happened in the middle of the 15th century; but Dante and Wickliffe, more than a century before, and then Petrarch and Boccaccio, who had exerted themselves to bring to light the great authors of antiquity, the former discovering the Epistles of Cicero, the latter bringing Homer from Greece to Tuscany, gave a promise of the general reviving of learning. A knowledge

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of this momentous era may be derived from the beginning of Hallam's "History of Literature," and part of his "History of the Middle Ages;" also from two chapters of Gibbon (the 53d and 66th); from part of Roscoe's "Leo X." and "Lorenzo de' Medici;" also from the introduction of Robertson's "Charles V." Mosheim's "State of Learning in the 13th and 14th Centuries," is much recommended. Read also especially the "Life of Petrarch;" Vaughan's "Life of Wickliffe;" Lives of Dante and Boccaccio, in Lardner's "Cyclopædia." Read Shepherd's "Life of Poggio," who early in the 15th century searched the monasteries for ancient MSS., and found Quintilian, some of the speeches of Cicero, besides Silius Italicus, and many of the later writers. To these add some account of the art of printing; and, for other sources of information, observe the authorities quoted by Hallam and others.

Doubtless all these sources have been searched, and their stores reduced to portable and readily accessible form by the Cyclopædias and Biographical Dictionaries; for, as literature accumulates, it would become unwieldy, were it not that a constant demand for the gold without the dross operates with general literature as with laws and statutes; that is to say, it stimulates a supply of treatises and abridgments, which, like legal digests, contain enough for general use, and point out the sources of deeper knowledge.

The third division of Modern History, *the Era of the Reformation*, will cause me to refer to some of the authorities connected with the Reformation in England. Milner and Mosheim treat this period in the general course of Church History. But the one book allowed to sepersede all others, is the late translation of D'Aubigné's work. It is written with much warmth and unction; its great merit is, that the chief personages allowed to speak for

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themselves, and speak to their heart's content; I can fancy D'Aubigné in every controversy standing by Luther, and crying "hear, hear!" A careful perusal of D'Aubigné would be a good antidote against papacy: as to the talent of the author, I would say of him, as of Boswell, that there have been hundreds of writers of far greater talent, who would not have treated his subject so well. This book, when complete, will contain about 1800 closely printed pages octavo. Intelligent readers, who have not time to read the whole, will find it easy to omit parts without losing the thread of the narrative.

Robertson's "Charles V.," Coxe's "House of Austria," and two chapters of Roscoe's "Leo X.," all bear on the same subject. The history of printing and the revival of learning are of course closely connected with it. Indeed, with all the praise due to Luther and his friends, we must not presume that the most prominent are always the most efficient instruments in the hands of Providence. The men who, like Petrarch and others, contribute to the expansion of the human mind, and thus lay the train and provide the fuel, act a part of greater use, though less self-devotion, than those, who, whatever be their piety and courage, merely add the spark. The consideration, though humbling to man, is no less true, that the barbarism of the Turks in disengaging and setting free the pent-up spirits of Constantinople, might not have done less service to the cause of Christ, than the never-failing faith and courage of those whom every true Christian to the end of time must admire. The truth is, God rolls along the still untiring stream of time; and whether its surface is ruffled, as it were, by a ripple or a whirlpool—whether it bears on its wide bosom the curling leaf or rifted oak—whether the licentious poets of Italy or the faithful scholars of Germany are struggling in its dark

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and mighty waters, still it onward moves, for purposes transcending mortal ken.

Two articles in the Edinburgh Review of 1842, one on "Ignatius Loyola and the Jesuits," the other on the "Port-royalists," are well worth reading. "Philip II." by Coxe, and Grattan's "Netherlands," will give the most interesting account of the religious wars in the Low Countries, than which there is no finer subject for contemplation in any part of modern history.

Dr. Smyth's Lectures on the Reformation will be found very useful.

The Reformation is considered by Heeren the chief event which marks the commencement of Modern History, properly so called; the other events which distinguish it from the History of the Middle Ages are the discovery of America, and the consequent development of the colonial system, the influence of the art of printing, and the improvement in the art of war by gunpowder. The era of the Reformation, therefore, will be a good point from which to begin a course of reading; this is the era at which Heeren commences his Modern History, a work I would strongly recommend to the studious—I mean, for instance, to an undergraduate, who wished to have a good plan of modern reading to accompany the classical and mathematical studies of sixteen terms in the seclusion of college rooms.

The *Thirty Years' War* is well deserving the attention of all who have studied the Reformation. The detail of this portion of history is intricate; its principles and secret springs of action give much scope for that reflection which distinguishes the mere reading from the study of history. "The whole interval of about one hundred years, from the days of Luther to the peace of Westphalia, must be considered one continued struggle, open or concealed,

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between the Reformers and the Roman Catholics." This is the language of Dr. Smyth, whose 13th Lecture will afford considerable assistance.

The most important part of this interval is the Thirty Years' War; the other parts are filled chiefly with its causes and consequences. The best book for a commencement is the life of Gustavus Adolphus, in the Family Library. After this, read Coxe's "House of Austria," and, lastly, Schiller's "Thirty Years' War."

The next division is the period of the *French Revolution*. Mr. Alison's work is now almost universally allowed to supply what has long been wanted,—a general history of the state of Europe during these momentous times. But Mr. Alison's work is very voluminous, and, like all long histories, it should be regarded as a general view and running commentary; the judicious reader will yet desire to examine the evidence of eye-witnesses, and to weigh and compare a variety of opinions. The true use of books is to give facts and arguments; after hearing evidence and counsel on both sides, every man who reads to any purpose will be his own judge, and decide for himself. The man whose mind is stored only with the conclusions and judgments of others, is like a man who collects a set of rules and measures which he has not the art to apply, and at best only can attain to "truth in the wrong place." Therefore read parts of Miller's "George III." from 1789, for an epitome; then either the whole of Scott's "Life of Napoleon," or the first and second volumes, for the causes of the revolution. This was written "in one year of pain, grief, sorrow, and ruin." It was sold for 18,000*l.*, and, says Mr. Lockhart, "none of the pamphleteers could detect any material errors." The accounts of Mignet, Thiers, and Madame de Stael are much recommended. The memoirs of Talleyrand,

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Fouché, La Fayette, the Prince of Canino, and every character of the times, are among the very best sources. The index of the Edinburgh and Quarterly will also be a ready clue to the most able dissertations. Few books relating to the revolution are reviewed without serving as a theme for an essay on the times. Sidney Smith, in his article on "Bentham's Fallacies," says, the use of a review is to give a man who has only time to read ten pages the substance of two or three octavos. There are of course numerous excellent works, which it were as little useful as practicable to mention. My only care is that the few works I specify on each subject be inferior to none for a commencement. I would specify more particularly Burke's Letters on the French Revolution: this is a book which no English scholar shauld fail to read. Mackintosh's reply gives the other side of the question. The flow of Burke's language is like that of a mountain torrent rushing impetuously down over crags and rocks; that of Mackintosh resembles a stream smoothly gliding through ornamental grounds. Campbell said, that though the greater part were lost, any ten consecutive sentences would show the hand of a master as plainly as the genius of a sculptor is discerned in the mutilated marble of Theseus. If to these volumes is added the criticism of Alison's History in the Edinburgh Review, the reader will know all that he can desire on this momentous question. The French characters in Brougham's "Statesmen of George III." are well worth reading. Ireland's "Last Seven Years of France," from 1815–1822, is a book of lively interest on a very eventful period. Dr. Smyth's second course of Lectures treats exclusively on the French Revolution. Other works worthy of notice will be found in my last section of English History.

Two subjects only remain to be mentioned in connec-

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tion with modern history—India, and the rest of our colonies, and America.

Of British India I have before spoken. Hall's Travels contain a good epitome of its history. The Cyclopædias also contain epitomes more or less concise, but each sufficient for general purposes. The history of British India in the "Family Library," and a volume of "Martin's Colonies," will also be a ready source of knowledge. Either of these works, as well as parts of Miller's "George III.," will give *facts*, which, as they cannot be known too well, so they cannot be taught too simply. But the policy, principles, conclusions, and connection of effects with causes, are as much more valuable than mere facts, as the working and answer of a sum is more useful than the mere stating and data of the first line: therefore read Mills's or Malcolm's "India," or both. I say *both*, because it is little trouble to read the second treatise when you *know* the first—not when you have merely *read* the first. Inexperienced readers who cannot readily grapple with books of this kind, and really *know* them, should choose others. Musicians tell us to play easy pieces first, for it will take less time to learn one-and-twenty pieces of music if each is more difficult than the next preceding, than to learn only the one which is most difficult without the gradual discipline of the remaining twenty.

The "Life of Warren Hastings," or the article upon it in the Edinburgh Review in 1842, should be read in connection with Edmund Burke's speeches. These speeches were delivered when Burke was nearly sixty years of age: his "Essay on the Sublime and Beautiful" was published when he was only twenty-eight; yet it has been observed as very remarkable that Burke displayed far more poetical imagination in his speeches than in this essay, written at an age and on a subject better suited to call forth imagina-

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tive powers. The name of Hastings will remind my readers of the "enchanting power" which Pitt allowed to the eloquence of Sheridan on Hastings's trial. But the oratory of Sheridan was like the music of Paganini, which died with him. The oratory of Burke reminds us of many a musical genius who has left the world a written record of that harmony of soul, which he had neither the voice nor hand to express. Burke's speeches, and indeed all his writings, are what Thucydides would term κτῆμα ἐς ἀεί. Burke had the same kind of knowledge of what things were natural, what artificial, what things belonged to the individual, and what to the species in the body politic, as a skilful physician possesses respecting the human frame. As anatomy and practice have taught the one, observation and analysis have taught the other. Burke is one of the chosen few, who, like Thucydides on the plague of Athens, and like Shakspeare on every subject, has shown that what is true to nature is true always. Writings of this class exactly exemplify the saying of the Wise man:—"*The thing that hath been, it is that which shall be, and that which is done, is that which shall be done.*" And if any man says, "*See this is new,*" let him look in the writings of such men as Burke, and he will find the case foreseen, the rule provided, and his wisdom forestalled, and that "*it hath been of old time which was before us.*" The best of all Burke's speeches to read, as Mr. Prior in his "Biography" observes, is that on the Arcot debts; yet Pitt and Grenville agreed, while it was being delivered, that it was making so little impression on the House, that they need not answer it.

On the ancient state of India, read one volume by Robertson, with notes and illustrations referring to other valuable writings.

The Life of Clive will give much information on the

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events of the last century; while the lives of Sir T. Munroe and Lord Wellesley will give later times. Heber's Journal is an elegant composition, of which no one would like to remain wholly ignorant; but it is principally valuable to the traveller in Hindostan. The same may be said of the Duke of Wellington's Indian despatches. It is true that every man of the least curiosity must prize a record so suited to give the impress of the great mind of its author; still I would allow much weight to the words of my friend, Captain B——: "The proper persons to buy the Duke's 'Despatches' are cadets. You cannot make them a more appropriate present. Every man deserves to be cashiered who pretends to serve in India, without reading till he knows the contents of every despatch, letter, and memorandum." I will mention two other standard works—one, the work of Sir Alexander Burnes; the second, the work of the Hon. M. Elphinstone, of which Sir R. Peel said in the House of Commons, that it was a book of deep learning, of the first authority, and the latest information.

On AMERICA, read Robertson's history of the conquest and early settlements, a simple but most deeply interesting narrative. On the curiosities of Mexico, any catalogue will refer you to many accounts, with prints showing memorials of the long-lost arts of a most remarkable people. Inquire also for similar works on Peru; and examine the curiosities collected in the British Museum. I lately saw a Peruvian mummy in Dublin, at the College of Surgeons. Dr. Johnson said, that a man who travels must take knowledge out with him, if he would bring knowledge home. This is as true of visiting collections from foreign countries, or reading books which describe them, as in visiting the countries themselves. While reading we should think of things to examine when we visit a museum, and while

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walking about a museum we should think of new questions to be solved when we return to our reading. Catlin's work, illustrated with numerous plates, on the North American Indians, is well worth perusing; as also is the review of it in the "Edinburgh." Several similar books have lately been published, describing matters of the greatest curiosity in North America. On *Canada* and *Newfoundland*, read Martin's "Colonies," or articles in the Cyclopædias. On the *United States*, Basil Hall's "Travels" give much information about the working of the democracy, and may be classed with the Journal of Mrs. Butler (once Fanny Kemble), the American Notes of Dickens, and the Sketch by Mrs. Trollope: four books which give much information in a natural and vivid style, relieved with entertaining anecdotes. Those who would more deeply study the political machinery of the States should read Miss Martineau's very excellent account. On Boundary Question, read the article in the Quarterly for March, 1841, which contains an intelligible map of the long disputed territory. There has been another article since on the same subject. On the sad story of the American debts, Sidney Smith would, doubtless, advise all the world to read his letters, which are not a little severe on the repudiators.

The preceding observations on Modern History I trust will be found sufficient. "Martin's Colonies" will convey the latest information on Malta, Gibraltar, and the rest of our settlements; while the general history of the continental nations is given in the Cyclopædias quite as fully as most readers can require. Concerning France, the life of Richelieu and others, with histories of kings or reigning families of most interest, may easily be selected, arranged, read, and digested, according to the principles already explained. The peculiar fancy of some readers

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may tempt them to search deeply into other parts of modern history; though I should strongly advise readers to give the preference to the portions already discussed. For these are the portions most generally studied; no slight proof that experience has shown them to be best suited to the opportunities and wants of the present state of society. The study of history and general literature is like the study of law: that man reads to most advantage who makes such a selection from the ponderous records of the wisdom and folly of the past as enables him not to boast of recondite learning, but to bring most to bear at a given moment, to support his own arguments, or refute his adversary. Old people, old in years but not in understanding, form most exalted notions of the literary advantages of the rising generation. They seem to think that difficulties diminish as books increase; whereas, in furnishing our minds, as our houses, more is expected in proportion to our facilities. The term, *well-informed* is not less a word of comparison than the term *rich*. And however much the labours of the learned may slope the way, the temple of knowledge may always be represented on a hill enveloped in a mist: the ascent should be drawn most precipitous and cloudy at the bottom, with crowds of travellers, dull, heavy, discouraged, and bewildered; while, towards the top, the slope should be gradual, the travellers few and far between, looking better both in health and spirits, and the mist clearing away, till the one happy man on the summit is in a flood of light, and cannot take off his hat to hurrah for the sun in his eyes. Fancy would add sign-posts with "Beware of man-traps,"—"Try no short cuts." "The best road lies over the hill." In the foreground swarms of little children of pantomimic proportions, might be selling penny guide books to many an eager purchaser; while one or two

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sages were standing aside, presenting a chosen few with lectures of a far less tempting appearance on *patient and methodical industry.*

By a catalogue now before me, my attention is drawn to the following publications for the benefit of those who would complete their collections of works on modern history:

1. "Origin, Progress, and Fall of Freedom in Italy, from 476 — 1805, A. D.," by Sismondi.

I know this to be a good standard work.

2. "A Second and Elementary History of England," by Keightley, who is a very patient and accurate compiler.

3. Thomas Moore's "History of Ireland;" the only history of any note.

4. Sir W. Scott's "History of Scotland," which I found as amusing and instructive as I expected from its author.

"History of France from the earliest Periods to the Abdication of Napoleon," by E. E. Crowe.

This history I found very sententious and philosophical, but not so well suited to the young as to the reflecting reader.

Dr. Dunham's "History of Spain and Portugal," 5 vols. There is also a "History of Spain," by The Society for the Diffusion of Useful Knowledge; also a short history, by Calcott, mentioned by Dr. Smith.

Dr. Dunham's "Germanic Empire," 3 vols.

Dr. Dunham's "Denmark, Sweden, and Norway," 3 vols.

Grattan's "History of the Netherlands," I have already characterized: the last half of the volume is most important. 1 vol.

"History of Switzerland," down to 1830. 1 vol.

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Dr. Dunham's "Poland, to 1830." The account of Poland, in Alison, is very amusing.

Bell's "History of Russia to 1807." 1 vol.

"History of the United States of America," from Columbus to 1826; by the Rev. H. Fergus. 2 vols.

ON THE STUDY OF ROMAN HISTORY.

The first question which would occur is,—upon what ancient authorities is the history of Rome chiefly based? the following: Livy, Dionysius of Halicarnassus, Polybius, Diodorus Siculus, Appian, Dion Cassius, Varro, Cicero, Sallust, Cæsar, Velleius, Tacitus, Suetonius, Plutarch, and Cornelius Nepos; these are the principal classical authorities. The Scriptores Hist. Augustæ, Procopius, and others, are comparatively little consulted, except by men of the enthusiasm of Gibbon.

These authors I mention because their names so often occur that any young person would do well to employ an hour in reading a short account of them from a Biographical Dictionary. I would also show how arduous is the task of becoming profoundly learned in every part of Roman History. De Thou wrote 138 books on the continental broils, during the last half of the 16th century; but before he began he knelt down and offered up a prayer that he might accurately and impartially execute a work on which, from that moment, he resolved to devote his life. Gibbon was twenty years composing the Decline and Fall of the Roman Empire. It would have taken many more years to write its rise and grandeur. To men of such genius and enthusiasm must we leave the original authorities, and, not entering the mine ourselves, we must be content with such specimens of the buried treasure as they are pleased to bring to light. The

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above list does not contain the names of half the authorities who supply the whole chain of history; yet, short as it is, it comprises twice the number of books which enter into the classical studies of either university.

I must now address myself to two separate classes of readers; first, to young men preparing themselves as candidates either for Scholarships or classical honours at the universities; secondly, to young ladies, and other general readers, who have only learning and leisure sufficient for a shorter and more general course.

To speak of the first class—youths at school, or with private tutors, have, commonly, time for doing much to advance them at college, if they are but well directed. The mode of reading history which they must adopt is peculiar. Others may be content to read till they have satisfied their own minds; but the former have to satisfy examiners. Others may be less careful of facts when they have gathered principles, and preserve the kernel without the husk; but candidates for honours must prove that they know principles, which they can only do by having facts available and ready at command. An examination is conducted by papers of questions which serve as pegs on which to hang your knowledge; but should you confuse merely the names of historical characters, you will lose the chance of displaying your attainments, although your mind is stored with the deepest reflections on the Roman policy or constitution. The first thing, therefore, to consider is that you can never be said effectually to know any more history than you can accurately write out, with time, place, and circumstance. Read, therefore, on the method before described, which I shall call the expansive principle. Begin with committing to memory an outline—then fill in as fast and no faster than you can make good your

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ground. In this way you will always be ready to be examined to the extent of your reading, and will rear such an historical edifice as will admit of continual addition and enlargement without any part of your work being pulled downed and wasted. This advice is more simple than obvious. I have known many a student read for sixteen University terms, and collect materials which were at no single moment, from first to last, in a state to be put together, even supposing that the disorder of his mental store-room did not render it impossible to find or identify the many separate pieces he had laboriously collected.

Your first book should be "The Outline of the Roman History," by the Christian Knowledge Society. This little book, insignificant as it may seem, is not to be despised. It traces the Romans as they gradually spread from a corner of Italy over nearly all the known world, and gives the chief dates, characters, and events. When this outline is known thoroughly, it will serve as a *memoria technica*, to connect and facilitate the recollection of more minute detail. For, the difficulty in history is to remember not the principles and general impression, but who said this, and who did that, and when or where particular actions occurred: and in an examination you can never hope to show that you know any thing unless you can give a clear and accurate account of it. Certainly you my be allowed to describe events more or less fully and in detail; but every statement must be both connected and exact as far as it goes. Let this outline then be impressed deeply on your memory, so that you have, as it were, one Roman picture ever hanging before your mind's eye, to serve as a general map of the country, through which your classic path is doomed to lie for some years to come. A plan I found very useful was drawing out the leading historical facts on a sheet of paper, divided into vertical co-

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lumns, each comprising one century. Four black horizontal lines cut all the centuries into quarters, and the sheet into departments. After a little while I found it very easy to remember the contents of each department, which thus served as a clue to dates and a long series of events. When this outline is perfectly familiar, as from its brevity, it may be in the space of a few days, you must proceed to fill it up according to your taste and inclination. The usual examinations for Scholarships, at which the candidates are too young to be supposed to have read very deeply, require an exact knowledge of the commonly received accounts of historians rather than that critical research into particular portions which is required of the candidates for classes. In reading for a Scholarship you should prepare for writing historical essays, which will be read with reference to two points; first, to see if you have been in the habit of reading accurately; secondly, whether you have reflected on what you read. As to the first point, the observations respecting the outline history will be sufficient. As to the second, you must read a brief account of the whole, rather than a more copious compilation of part of the Roman annals. And for this reason;—your best chance of displaying reflection will be by drawing camparisons between the events of the different periods to which your theme or paper of questions refers. Should you confine your studies to one period only, this may chance not to be the subject of a single question, and all your industry may remain unappreciated. I should, therefore, advise you to take Keightley's "Roman History."

You have the choice of two works; one is quite elementary, the other forms only two volumes duodecimo; and though certainly the first twenty pages on the early Roman History and Constitution is very dry and scarcely intelligible, still the rest of the volume is perspicuous, and

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contains enough for any Scholarship examination. The chief points to remark are these:—

The successive changes in the form of government, their effects, and causes;

The gradual rise of the plebeian power;

The conquests and accessions to the Roman dominions.

Learn also to trace each distinguished character throughout all the events with which his name is associated, so that you may be prepared to write the life of any party proposed.

A facility of treating these subjects fully will only be the result of much comparison and reflection.

During my early studies I once had a friend with whom I used to walk every day, and discuss parts of history; and in these peripatetic lectures, as we used to call them, the glorious exploits of the good, as well as the high crimes and misdemeanors of the bad, formed the subject of very animated controversy. The history which we had so impressed on our minds we could scarcely forget; besides, inconsistencies were detected, and explanations sought, which would not otherwise have occurred. What you only read you may doze over, and your mind may wander just where attention is most required; but you can hardly converse on a subject without reflection.

At College it was agreed between three friends, myself and two others, that whenever we met we should endeavour to puzzle each other with a question on Herodotus. The continual exercise of recollection and attention to which this mere frolic gave rise, rendered us all wonderfully accurate in ancient history. I would strongly recommend some such diversion to the pupils in the upper form of a school. In one half year Keightley might be learned from beginning to end. Some questions have been published, which are useful to try your knowledge

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when you have read about twenty pages, and laid the book aside. But to read with questions before you, is a most pernicious practice, though one in which many indulge; the consequence is that all original reflection is superseded, and every thing but the subject of the questions escapes notice. If any time remains when perfect in Keightley, take Smith's "Dictionary of Greek and Roman Antiquities," and read attentively about Consuls, Tribunes, Interregnum, Plebeians, and every term of office or dignity in Roman History. In Scholarship examinations, questions on these subjects are very frequently given. The five numbers of the Roman History, by the Useful Knowledge Society, contain much information, highly useful to classical scholars: the chapter on the Credibility of Roman History is particularly deserving of exact reading. The article in the "Encyclopædia Metropolitana," on the same subject, is very good, as also are some remarks which you may find by the index in Hooke's "Roman History." Certain lives in Plutarch may be read in connection with Roman History.

Every student who can procure Anthon's Lempriere's "Classical Dictionary," should remember that the articles on Livy, Rome, and the names of offices and magistrates are well worth reading.

This will be enough to say to candidates for Scholarships. Any who are quite sure they are perfect so far, may take a hint from the few remarks I have to offer to,—

Candidates for classes.—These students I must refer to what I have said in my "Student's Guide to Oxford Honours;" at the same time that I add, that the early part of Roman History, which is allowed to be the most difficult, has now been treated by Dr. Arnold. Malden's "History of Rome" is also used by candidates for honours. It is not generally understood that what is required

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at Oxford, for the final examinations, is a thorough knowledge of portions of Roman History, from the original authorities rather than a mere outline of the whole. Indeed, a writer in one of the Reviews, about three years since, asserted that there probably were not three men in the whole University, inclusive of Masters, who had any more knowledge of the later periods of Roman History than could be derived from English compilations. The Oxford examinations in Roman History even for the highest honours are chiefly confined to the first and second decade of Livy, about two books of Polybius, to complete the history of the Punic war, and about half of Tacitus. To illustrate these books it is usual to read portions of the Roman History and Biography in the "Encyclopædia Metropolitana." Since all sound education is based on the principle rather to form than fill the mind, and since Roman History is only one of many subjects of Oxford studies, these portions are enough for University examinations; but not enough to satisfy those who have leisure to read, and liberty to make choice of what others have written, without the labour of historical criticism. Therefore for young ladies, if they decide on reading Roman History at all, and for general readers, I must furnish separate instructions.

Begin with the "Outline History" before mentioned, and learn it thoroughly; then read parts of Keightley on the Punic wars, or any other events which curiosity suggests. Keep up the outline by continual perusal, and regard it as a map of the Roman empire, which you must daily consult to show you exactly whereabouts you are. Men of well-formed minds will readily observe all the changes in the constitution; young ladies, and others, in whom general curiosity and imagination predominate, can amuse themselves with the "most disastrous chances,"

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and the many tragical positions in which Roman story abounds. Those who frequent theatres should see the Roman plays, Coriolanus, Julius Cæsar, and others. Much talent and industry is employed in the principal theatres, in providing scenery, dresses, and decorations, critically correct and true to the time and place in which each plot is laid. Many sets of Roman engravings will answer the same purpose. Our appreciation of Roman history greatly depends on terms and descriptions bringing before our mind's eye scenes and customs as they really existed. Swallow-tailed coats, livery servants, a regiment of Champagne bottles, fan-bearing young ladies, and ice-presenting young gentlemen, must not rise in our imagination when we read of a Roman supper; neither must every shower of rain in Rome be associated with umbrellas, Mackintoshes, and cab-stands. To prevent these modern from marring ancient views, the accounts of Pompeii, Herculaneum, and the late discoveries in Etruria, will much contribute; as also, I am told, "The last Days of Pompeii," by Bulwer; a book much admired. The bold engravings of Piranesi, which may be found in some libraries, will make so deep an impression on the imagination that the buildings of the mighty city will be ever present to our imagination. There is also an inferior series of engravings, in the same style, representing all the principal scenes described in Rollin's "Ancient History:" this series gives more figures and shows more of the Roman dress and armour than Piranesi. A small edition of Adams' "Roman Antiquities," and Smith's "Dictionary of Grecian and Roman Antiquities," contain many engravings; and, be it observed, the pencil is quite as legitimate an instrument of instruction as the pen, and often much more efficient. With these works on Roman Antiquities, readers of the most ordinary curiosity will find

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their attention riveted to a variety of articles, describing how that mighty people eat and drank, and bathed, and slept; to say nothing of how they debated, went to law, and fought; and how they went through the daily routine of private life.

These works will make a pleasing variety while reading Keightley's History. Similar entertainment may be profitably derived from Fosbroke's "Treatise on the Arts, Manners, Manufactures, &c., of the Greeks and Romans." Next to Keightley, or, instead of it, I can recommend "A History of Rome, from the earliest Times to the founding of Constantinople," in two small volumes. This is chiefly drawn from the labours of the greatest of living historians, Schlosser: some use is also made of the best standard histories. One continuous Roman History is enough for the general reader, and this from Schlosser, I think, deserves the preference.

So far I have only recommended one Roman Outline, price 9*d*., and one history, price 12*s*.: and these, as I said of the histories of England, are mere skeletons; when you have a competent knowledge of them, and have perused the works on Manners and Customs, proceed at once to the original authorities. The Punic wars in "Livy's pictured page," which Clarendon took as his model; the Catiline Conspiracy, which Johnson allowed to contain historic portraiture, because Sallust knew the characters; Tacitus, the philosophic annalist, who gives facts and principles, the secret springs and the great movements in the same sentence; Plutarch, first the lecturer and afterwards the proconsul of Trajan, who studied at Athens, and travelled through Greece and Egypt; the favourite author of Lord Chatham and Napoleon, each of whom would almost have said of Plutarch, with Theodore Beza, what, in substance, a

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writer in the "Quarterly," said of Boswell, "that if we were obliged to throw all the books in the world into the sea, this should be reserved till the last;" think of each time-honoured genius: how gladly would we invite him to wine and walnuts, and try to draw him out; and shall we not read his works when elegant translations are in almost every library? Have we not the curiosity even of the daughter of a country post-master, who eagerly claims the perquisites of a peep at the letters of the great? We are not obliged to read one of these works through, but should cease to regard them as sealed books. We may take a translation of Cicero's "Letters," and see what he had to say to his wife and family, and what to the public, of those most eventful days. If we retain a knowledge of the general history, these authors will serve to fill up the outline, and every new idea will find its place, and tend both to pleasure and to profit.

Dunlop's "History of Roman Literature," in 3 vols. and Schlegel's "Lectures on Ancient and Modern Literature," 1 vol. are standard works, deemed almost indispensable for those emulous of classical honours. Such works, however, can give only the mere terms and sounds of knowledge to that large majority of readers who are unacquainted with Greek and Roman writers.

A few hours devoted to the article on Rome, in "The Penny Cyclopædia," will be enough to give a fair insight into the constitution as developed by Niebuhr.

Of Cicero and his times, which are topics equal in interest to any part of Roman history, Middleton's "Life of Cicero" is the great authority. A very good short account, by my friend Mr. Hollings, is published in the Family Library. The Cyclopædias also contain compendious articles. Macaulay's "Survey of the Greek, Roman, and Modern Historians," published in selections

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from the "Edinburgh Review," is very good. The "Tour to the Sepulchres of Etruria in 1839," by Mrs. Hamilton Gray, will be entertaining and instructive to most readers—to the classical scholar especially.

Of Niebuhr's history I have only to say that it is highly valuable to good classical scholars, but unintelligible to most English readers. Those who feel a laudable curiosity to know the nature of the discoveries by which Niebuhr has obtained his fair renown, may find a review of his work, which I remember reading either in the "Quarterly" or "Edinburgh Review;" probably it is noticed in both. Twiss's "Epitome of Niebuhr" used to be popular at Oxford.

Eustace's "Classical Tour" will profitably relieve and vary the study of Roman History.

ON THE STUDY OF GRECIAN HISTORY.

On this subject, also, I must address myself to classical students and English readers separately.

The "Outline History of Greece," by the Society, is the first book for the candidate for Scholarships, by which I mean all young men who are desirous of improving their last year at school, or under a private tutor. Keightley's "History of Greece" will be the second book. The whole of the "Outline History" should be learned almost by heart, as I said before of English and Roman History. In Keightley you may be contented to read only as far as the death of Alexander the Great: the remainder you may leave till almost every other part of Ancient History is exhausted. Of course, the same principle of study, and the same degree of accuracy, will be required with Grecian as with Roman History. Nine out of ten of ordinary advisers would tell you it was in-

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dispensable that you should read the whole of the Grecian History, either by Mitford or Thirlwall. The time for reading Mitford, in my opinion, is now gone by: the best part is the Life and Times of Alexander: and this is better done in the Biography by Williams, in the "Family Library." Thirlwall's History is unquestionably a masterly performance; but the question is not what is creditable to the writer, but what is profitable to the reader. When your mind is prepared to realize and make your own any parts of Thirlwall's History, then read those parts, and those only. You will ask to what preparation I allude: I mean that Thirlwall classifies facts, extracts principles, and makes comments. The preparation requisite to profit by his writings is therefore threefold: first, to be familiar with the facts which he quotes; that is, to take at a glance any sentence from Herodotus, Thucydides, or others, and feel a curiosity to know whether he has any thing more to say of it than you already know. Evidently, if you have never seen the sentence, it must, from want of previous thought and association, be a burthen to your memory without assisting your understanding. The second preparation is, to be used to compare some at least of the sentences which Thirlwall classifies: then, and then only, will you be improved by that increased quickness of observation, and that ready comprehension of all the bearings of facts, which a good history should serve to promote. A historian, like a judge, should sum up, arrange, and weave into one plain story, all that falls from competent witnesses; while the reader, like a juryman, should decide, not by the leaning of the judge, but the bearing of the evidence. It follows, then, that besides being first conversant with facts, and, secondly, having viewed them in connection, the third qualification is a competence to form

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an independent judgment upon them. Few persons, I admit, enjoy this threefold qualification for the whole of any history; still a mature mind can weigh and decide on one page, understand enough to assent to a second, and suspend judgment on a third. But I am at present addressing youths whose minds are not matured, and who are required by the university system to read history rather to form than to fill the mind, and for discipline rather than for information. But on this topic I must refer to my "Student's Guide," which I have the satisfaction of knowing that one of the most experienced examiners has long been recommending for the guidance of his pupils.

Keightley has also written a small Elementary History of Greece. Before either of these publications there appeared a History of Greece, by the Useful Knowledge Society, which, as I know by private information, was first submitted to the revision of Dr. Arnold. This contains about 300 double-columned pages; the first 150 of which comprise all events to the death of Alexander. Some prefer Keightley's History. Certainly, as Mr. Keightley was the later writer, he had more advantages; he is allowed to be a scholar of very extensive reading.

The student who has followed my advice so far, may read the lives of Pericles, Nicias, and the other Grecian characters in Plutarch. Above all, he should learn most accurately, every event in those chapters of the first book of Thucydides which treat of the interval between the Persian and Peloponnesian wars: here part of Thirlwall's Greece will be the best commentary. Let him read this portion till he can trace every step in the rise of the Athenian supremacy.

I have now given as long a course of Grecian History as any youth can be expected to know perfectly before he

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enters the university: I would add more, but I have not forgotten my college days, and all the instructive retrospect I have often enjoyed in comparing notes with old friends. Very great designs and comparatively very little doings I find enter into the confessions of every student. Young persons are always sanguine; and when they once are betrayed, by a very excusable but fatal ambition, into forming too large a plan, the work is wanted long before the two ends meet. Books, however short, require a certain time for reading, a certain time for reflecting, and a certain time to digest; that is, to blend with our system, to become part of our mental implements, and to serve as a common measure and every-day standard of thought.

It is worth remembering that a man never learns the use of instruments, whether mental or physical, so readily or so thoroughly as when he has few of them. The rude implements of the Indian have surpassed the machinery of Manchester. "John Hunter's head," said Abernethy, "was like a beehive;" not that he meant to say it was all in a buz, but that it had a separate cell for every store. The modern Attic bees are in a hurry to gather the honey before they have prepared the wax. My advice is to read on each subject one outline, again and again, till you have once formed the cells: and may then sip of every flower in the wide field of literature,—fill without confusion, and preserve without loss.

To candidates for university honours I have little more to say on Grecian History. I must again refer to some general remarks in "The Student's Guide." Since 1836, the year in which it was written, we have been favoured with the works of Keightley, Thirlwall, and Wordsworth. Of the value of the two last, if read judiciously, in a spirit of inquiry, we can hardly say too much.

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The general error of Oxford classmen is confining themselves too much to the books they propose for examination. The mind requires not only relief but variety, which Wordsworth's "Greece," a book of entertainment and lively interest, is well calculated to afford. Eustace's "Classical Tour" is of similar value to the readers of Roman literature. I would also suggest translations of Arrian, Pausanias, Xenophon, (especially his smaller treatises,) and almost every original authority which comes to hand. These you may read for variety. Far from intending to overtask your mind, I advise you to read more or less, to select the amusing or to toil through the intricate, according to the principle I have already vindicated of being guided by taste and inclination. While the subjects of your regular classical studies form the cells, translations will furnish stores to fill them. Many classical scholars will be ashamed to confess that they have any occasion to read translations. But, with a little reflection, all must allow that when a critical knowledge of the text, and an accurate recollection of the matter of sixteen or more Latin and Greek books are required, very little time can remain for reading the many works which are so desirable to illustrate them.

These, therefore, I propose to read by the medium of translations. Surely it is as worthy of a scholar to read a translation of Xenophon, as part of a history which gives the narrative of Xenophon, not only translated, but condensed. Many talk of reading Greek like English; but there are very few men who can read other languages, least of all Greek and Latin, with quite as little effort as their own. Bring any silly pretender to the proof; lay before him the first column of the Times, and the first page of the Oratores Attici, and challenge him to a trial. The truth is, there is a kind of short-hand reading, by

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which we catch the sense of a sentence without seeing more than one word in a line. Without this expeditious act, which we practice quite unconsciously, the time and toil of reading would be greatly increased. And will any one pretend that he could skim over Plutarch as safely as Langhorne's translation? It is plain that sound scholars may find time for translations when too weary for the original; and I can only say that the translation of co-temporary authors forms a better commentary than any English essays I can recommend.

English translations are chiefly useful to the classical student in two ways. To leave entirely out of the question how readily translations explain difficult passages of those authors which are read in the original, without arguing how much they may contribute to elegance, and how much they do contribute to idleness, and sap the foundations of all sound scholarship,—the first use of translations to classical students, who have not time to read the originals, is to enable them more thoroughly to appreciate, and therefore to profit by, the historical compilations to which they are obliged to trust for a large part of Grecian as well as Roman History. Let every student of Grecian History keep a well-read, "marked and quoted" copy of Keightley; let this form his outline, or, as Abernethy would say, his series of cells; and during his leisure hours let him amuse himself with marking on the margin any part of Plutarch, Pausanias, or other authority which he identifies in Keightley. With a little reflection he may see that Keightley (for we all are fallible) has said too much on one point, too little on another, and has not chosen the best illustration or argument in support of a third. This exercise of judgment is very improving; indeed it is more improving to think erroneously sometimes than to follow blindly along, like a traveller who ob-

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serves only what his guide points out. Practice in this, as in other matters, soon makes perfect, and rewards perseverance with most pleasing satisfaction. The student should try continually to enlarge the sphere of his judgment, and gradually extend these marginal notes and references, which will delightfully mark his progress over the greater part of the volume. How many a classical anecdote passes traceless through the mind, because we want a cell for it—because we have no ideas to keep it company—no such common-place book in which to set it down! How difficult is it for the young to see that the value of facts, as of figures, is determined by the series in which they stand! Yet nothing is more likely to render us alive to their value than the constant comparison to which this use of translations will lead, between some seemingly unimportant observation of Plutarch and the social or political institutions which it ingeniously elucidates in the pages of Keightley or Thirlwall.

The first time we read Herodotus it seems like a collection of stories; at the second reading we begin to trace the connection, till gradually the mist clears away, the scene becomes distinct, and large sections of the ancient world open to our view. Another suggestion for expanding the mind and teaching "How to observe" (the title of a clever volume by Miss Martineau) is to read Herodotus through, once, without assistance, and a second time in connection with a history founded upon it by Heeren, called "Researches into the Politics, Intercourse, and Trade of the principal Nations of Antiquity." Heeren, like those who travel into comparatively unknown countries, is rather apt to be led too far by an endeavour to bring to light curiosities commensurate with his toil, and is accused of drawing conclusions rather more extensive than his premises; but this is only saying that in reading

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Heeren like every author, you should attend to him and judge for yourself.

Again, translations are a key to the only true source of what to many readers is the most valuble parts of history, the manners, customs, and general spirit of the past ages. Niebuhr has laid open great part of the Roman constitution; but as to the habits of life, topics of conversation, and subjects of thought, which filled up the twenty-four hours of every day at Rome or at Athens, here is still a wide field for discovery. The books on antiquities by Adams and Potter convey mere fragments, and at best are no more to be compared to the perusal of the original authors, than the scraps of information from a tourist's guide-book are to be compared to the digested knowledge and enlargement of mind produced by foreign travels. "For this knowledge of antiquity," said Niebuhr to a friend from whom I heard it, "the materials lie widely scattered; every scholar must collect and arrange as many as he has the industry or the ingenuity to discover: and in putting them together, like the pieces of some ancient pavement, to form one consistent pattern delineating ancient life, the mind receives a most invaluable exercise." Supposing you wished to know the spirit of the last century, and the general state of society, history would tell you that a taste for literature or sense of religion were less general than at the present time. By such vague and negative testimony, diluted in a flood of words, with the mere names of "men eminent for piety or learning," do historians convey impressions which they have derived, and which I would recommend my readers to derive, from memoirs and private letters written by the most distinguished characters of their respective times. Consider, for instance, the letters of Lady Montagu; think not only of the general tone and spirit of them, not only of the social influences which

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must have combined to foster the social mould, and, so to speak, the ever-recurring forms and surrounding scenery which must have conspired to form the mental, stint the moral, and wither the spiritual perceptions of the character those letters betray,—but think of the state of society which could have caused a lady of rank to make such a complaint as this in a letter to a friend;—that so deplorably ignorant, and devoid of all but folly and vanity, were the minds of the young ladies of fashion, that they were more open to sophistry, and more commonly turned atheists, than even the professed rakes of the other sex; and instead of that modesty which should teach respect for married persons, they really laughed at them, as having prudishly fettered themselves by an obligation with which the world had become wise enough to dispense. Equally great is the difference between the impressions which even English readers may receive by translations of Xenophon or Cicero, and the vague and senseless observations of modern writers. In short, if you would rather listen to "thoughts that burn," in "words that breathe," from a traveller telling his own story, than to a spiritless version second-hand—if you would be better satisfied with hearing truth drawn by instalments, and with all the reluctance of the seven teeth of King John's Jew, from a lying witness by a sharp counsel, than with reading a report of the same trial in ten lines—if you would enjoy all the strife of tongues, and time-beguiling interest of a debate in the House more than the summary in a country paper a week after—then must you also prefer picking your way through translations of the classics, and culling the choicest sweets and flowers according to your own taste and appetite, to any essays on manners and customs, and any of those meagre descriptions to which we may well apply the words of Byron,—

"'Tis Greece, but living Greece no more."

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By such arguments would I recommend the use of translations to classical students whose limited opportunities must cause many valuable works to remain unread in the original; but to the general reader I would also observe that Jeremy Taylor says, "I consider that the wisest persons, and those who know how to value and entertain the more noble faculties of their soul and their precious hours, take pleasure in reading the productions of those old wise spirits who preserved natural reason and religion in the midst of heathen darkness, such as Homer, Euripides, Orpheus, Pindar, and Anacreon, Æschylus, and Menandar, and all the Greek poets, Plutarch and Polybius, Xenophon, and all those other excellent persons of both faculties, whose choicest dictates are collected by Stobæus; Plato and his scholars, Aristotle, and after him Porphyry, and all his other disciples, Pythagoras, and especially Hierocles and all the old Academics and Stoics within the Roman school." And he adds a hope that such readers "may be invited to love and consider the rare documents of Christianity, which certainly is the great treasure-house of those excellent, moral, and perfective discourses, which with much pains and pleasure we find thinly scattered in all the Greek and Roman poets, historians, and philosophers."

Consider in the classical records of the wisdom of antiquity the faint glimmerings of life and immortality, which it remained for the Gospel fully to bring to light: consider the evident yearning of the souls of men for knowledge; consider the history of unassisted reason, which describes such discord in the feelings of each heart, and such want of harmony among the members of each state, as plainly showed how much men wanted knowledge of the uses and relations of the several parts of the complicated machinery of the moral world. Let these

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points be kept in view by those who read the classics through the medium of translations. Then will they read in Thucydides how Nicias, amidst all the dangers of the Sicilian campaign, tells his soldiers "his hope and comfort is to reflect that he had always dealt honestly with his neighbour, and been mindful of his God." How Euripides says that "the man who has his God for his friend has the fairest hope of prosperity;" and Pliny, that "it is god-like in man to show charity to man, and this is the road to eternal life." In the Greek tragedians they will see humility so inculcated as to show that the minds of the Athenians were fully possessed by the feeling that the man who did not ascribe his prosperity to the hand of Providence, but showed a proud and unchastened spirit, was in danger of severe visitations; while, under the all-prevailing fear of Até we may discern that the Athenians were less incredulous than many in later times of the truth of the threat, that the sins of the fathers should be visited on the children unto the third and fourth generation. From such discoveries of unassisted reason, a certain class of philosophers who presume that every thing is contrary to all reason, which does not accord with theirs, may learn a lesson of caution lest they be refuted on their own grounds. These observations of the value of translations apply more or less to all readers. I must now address myself as I promised more particularly to young ladies, and other general readers.

This class of readers must use the outline history and the works of Keightley before mentioned, and study according to the method explained with the History of Rome. They may be satisfied with reading first of all to the death of Alexander the Great. To fill up their outline, they should read the Grecian characters in Plutarch,—Xenophon's "Retreat of the Ten Thousand,"

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and "History of Greece," which begins where Thucydides leaves off near the end of the Peloponnesian war. It is quite certain, for reasons already published in the "Student's Guide," that Xenophon took up the pen exactly where Thucydides laid it down; and I would throw out as a hint for scholars to investigate, whether the difference observable between the style of the two first books of the "Hellenics" and the rest of Xenophon's writings, does not show an attempt to continue the style as well as the matter of Thucydides. On the Peloponnesian War, and the state of Greece for half a century preceding it, read Thucydides. Attend particularly to the curious specimen of historical criticism in the first twenty chapters; to all the speeches; the plague of Athens; the sedition of Corcyra; the siege of Platæa; and all the other actions by land and sea: and read attentively from the beginning to the end of the Campaign in Sicily: Hobbes's translation, which most Oxford men possess, has a summary by which these portions may be easily selected. Beloe's Herodotus contains the materials of a very large part of ancient history. For the life of Alexander the Great read the work of Arrian, to whom the younger Pliny addressed several of his epistles. Arrian's history is founded on the memoirs of Aristobulus and Ptolemy Lagus, who served under Alexander. A life of Alexander by Williams, in the "Family Library," is well written. Gain an accurate knowledge of the route at the north of India: this will give an interest to Oriental travels lately written; especially those by Sir. A. Burnes and Masson, as also that of Vigne, whose conjecture, that Cabul is the same as Cau-Pol (*Καυκάσου πόλις*), is, as Professor Wilson allowed, highly probable. The speeches of Demosthenes "On the Crown," and his three "Philippics," as well as that orator's life by Plutarch,

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may well be read in connection with the history of Philip of Macedon. I should also recommend the "Œdipus Tyrannus" of Sophocles, the "Agamemnon" of Æschylus, translated by Symmonds; and the "Medea" of Euripides, as highly serviceable to initiate the mind into the mysteries of Grecian fable. One of my female friends has read all the plays of these authors. You may also pick your way through some of the dialogues of Plato, especially the "Phædon," and Gillies's translation of Aristotle's "Politics." As to the rest of Ancient History, instead of Rollin's "Ancient History," which, like Russell's "Modern Europe," tends, as I have generally observed, rather to the *confusion* than the *diffusion* of knowledge, read Heeren's "Researches both in Asia and Africa." This course of reading may seem long: but since I leave each person to select, more or less, according to the strength of his appetite and digestion, I must say, that what is here proposed requires less time to follow, and less perseverance to overtake, than Rollin's "Ancient History." Pope's "Homer" I need hardly mention; so generally is it known and read by both young and old. See Johnson's sensible criticism on it in his life of Pope.

I will now conclude my observations on Grecian History and Ancient History generally, with remarks for the benefit of all classes of readers. The reason I extend my lists of books, is to give more scope for variety of taste and inclinations, and not by any means to dispense with the rule, not to read too much to read well.

Egyptian antiquities deserve especial notice. Orpheus, Linus, Musæus, Amphion, Sanchoniathon and Homer, as well as Pythagoras and Plato, all visited Egypt. Solon, too, was assisted by the Egyptian priests; and it was in Egypt that Herodotus found abundance to gratify his in-

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quiring spirit. From Egypt came the religion of the Greeks; and whatever in Grecian mythology seems to coincide with the Law and the Prophets, has been not unreasonably supposed to have been derived from the Egyptians, and by them from the Israelites. That the Egyptians did receive many things from those guardians of the Oracles of God, can indeed hardly be doubted.

Iamblicus, the preceptor of Julian, A. D. 360, speaks of "the inscriptions on the ancient columns of Hermes, on which Plato and Pythagoras formed their philosophy." Now these columns existed in Egypt in the time of Proclus, B. C. 500; and on them were inscriptions according with the doctrine of the Trinity, as is ingeniously explained by Serle, in his "Horæ Solitariæ," who mentions also a name of the Deity "as near as translation can attain to *Jehovah*." If I add the columns mentioned by Procopius, found in the part of Africa where the Carthaginians settled, inscribed "We are they that fled from the face of Joshua, the son of Nun, the Robber," the reader can require no further argument to show the interest which must attach to that land famed for wisdom in the days of Moses. Therefore, besides Heeren's "African Nations," Dr. Pritchard's "Egyptian Mythology" is a valuable work. I see an analysis of it advertised, with a preliminary essay by Schlegel. Sir G. Wilkinson's "Private Life, Religion, &c., of the Ancient Egyptians," derived from a study of their hieroglyphics and works of art, during a residence of twelve years, and published with 600 illustrations, is much recommended, and is as far as I can judge, a very valuable work.

Of Travels and modern writings for students of Grecian History, the best are Dodwell's "Topographical and Historical Tour through Greece," Gell's "Itinerary," and Leake's "Travels." Müller's "Dorians" is only valua-

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ble to men of accurate classical reading: university students should read it in connection with Herodotus and Thucydides. The articles on Athens and Greece in the "Penny Cyclopædia," are very usefully composed. Müller's "Attica and Athens" has lately been translated by R. Ingram Lockhart. Stewart's "Antiquities of Athens," with seventy plates, is valuable: but a glance at Mr. Wordsworth's "Greece," will show that he was well acquainted with the contents of all travels and works on Greece existing at the time he wrote. Flaxman's "Lectures on Sculpture," and the "Specimens of Ancient Sculpture, selected from different collections of Great Britain by the Society of Dilettanti," as well as the Townley, Elgin, and Phigaleian Marbles, in the "Library of Entertaining Knowledge," should be consulted on the arts of Greece.

A "History of the Literature of Greece" by Müller, will be found in the "Library of Useful Knowledge."

Lastly, I would recommend my readers to gain a clear knowledge of the length and breadth of the several parts of Greece, especially Attica; and to compare every measurement with that of some town or county of England.

I have now said enough on the subject of history. There are doubtless many other topics and writers deserving notice, no less than some on which I have been most explicit. These, as I said before, the reader who comprehends the principle of the preceding observations, will readily discover, and study systematically without any more assistance. I am only afraid that the variety of subjects and books already mentioned should tempt young persons to try too much. The first thing to consider is, for what purpose you are commencing a course of study. If to humour a literary ambition, to be thought learned, and excite the wonder of the ignorant, believe me, that

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till you abandon this vile and degrading purpose, your vanity will increase faster than your learning; what you gain in head you will lose in heart; your mind will be filled, but not refined; and you will excite far more jealousy than admiration. Read, as Bacon said, "for the glory of your Creator and the relief of man's estate;" to improve your talents for running the race that is set before you, to prevent that periodical void within, which (like a vacuum) is doomed to fill, and that with gnawing cares and soul-debasing thoughts. That is true of our faculties, which an old officer told me of his men, that there was no such security for good behavior as active service. The lusts of the flesh maintain a "long pull, and a strong pull, and a pull altogether," one way; and while reason, conscience, and religion, are arrayed against them, the balance may be preserved. But when these guards are not on duty, or perchance are slumbering at their post, it is well if the history of the past, or some such innocent recreation, employs our memory and engages our imagination; because should these allies be gloating over old pleasures or devising new, they will be playing on such dangerous ground, that they may rouse up the enemy, and the citadel may be taken by surprise.

Again, in following out one course of reading, do not be put out of your way through impatience, nor be disturbed because you do not seem to be advancing as rapidly as others. Among the many who desire to be thought literary characters, nothing is more common than an inclination to lock up the temple of knowledge and throw away the key; or, on attaining any eminence, to kick away the ladder, that none may follow them.—So beware of this class of literary impostors: their life is one continued lie;—a lie partly positive, because they pretend

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they know far more than they do know; and partly a lie indirect, but much more mischievous, because they seek to magnify difficulties, hint that things are not so easy as they seem, and pretend that a peculiar talent is required for their favourite subjects. In every department of knowledge the man really proficient is ever desirous to lead others on; and, forgetting all the difficulties he encountered, firmly believes, and as honestly confesses, he could teach his friends in half the time his learning cost himself.

We should employ our minds with history, in the same way as we should have done had we lived in the times described. We need not make a walking cyclopædia of ourselves, nor feel more in honour bound to remember every date or circumstance of former reigns, than every event in last year's newspapers. We should read for the same purpose that we enter society, to observe. The wisdom of the lesson may be remembered when the facts are lost; and the moral remain, though we forget the fable. The portions of history which enter into common conversation are limited, and experience will soon induce us to give them more attention than the rest. No man need be ashamed to say, when his memory is at fault, "this or that has escaped me; let me ask a question or two, and I shall be able to follow you." Few persons are so ill-bred as to introduce abstruse subjects into general society. If you join a party of antiquaries you must expect antiquarian topics; otherwise no man of ordinary reading can be at a loss for facts while he has the power of reasoning and reflection. Next to the improvement and entertainment of your own mind, your design should be to inform yourself on the general topics of conversation. Read about the North of India, Spain, Ireland, or any other part of the world interesting at the

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time present. To read only of the past is to be always out of fashion, and as uninteresting as an old newspaper. Men of extensive reading find their chief advantage in this; not that they remember all they read, but that they know exactly where to seek for information, and can with a little trouble bring to bear on the prevailing topic of the day such stores of varied knowledge as others would be quite at a loss to find.

The following questions on History will be very useful to university students, and not without interest to others. They will also illustrate a few remarks I have to offer in the next chapter.

HISTORICAL QUESTIONS.

1. What was Wolf's theory of the Homeric poems? What arguments may be urged for or against it, especially from internal evidence, and the character of the earliest poetry?

2. The influence of Socrates on the succeeding schools of philosophy.

3. An account of the Greek and Roman systems of colonization, particularly the latter.

4. Show from the historians and philosophers in what points law, and in what religion, politically influenced the Greeks.

5. The chief events, with dates, in the earlier part of the reign of Charles the First, which led to the civil war. What was the petition of Rights, and what the Bill of Rights?

6. The respective claims of Edward IV. and Henry VI. to the English throne, and the political effect of the Wars of the Roses.

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7. Some account of Louis XI. and Philip Augustus, with dates. With what English kings were they connected, and how?

8. The rights and influence of the free towns in the middle ages.

[Balliol Fellowship, 1842.]

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1. Examine the geographical account of Africa as given by Herodotus, and illustrate it by reference to modern discoveries.

2. Trace the course of political legislation at Athens from the time of Draco to Pericles.

3. Give some account of the Persian empire under Darius Hystaspes, in respect to its military and financial system.

4. Compare the policy observed respectively by Thebes and Argos on the invasion of Greece by Xerxes, and account for it.

5. How far has the peace of Antalcidas deserved the reproach of having been a breach of political morality on the part of Sparta?

6. What was the nature of the Consular Tribunate at Rome? What circumstances led to its establishment, and to its discontinuance?

7. The history of Macedon from the battle of Chæronea to that of Pydna, with the dates of the chief events.

8. What was the nature of the Decemviral legislation at Rome, of the Jus Flavianum, and of the ordinances passed by Sylla?

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9. The character of the commerce carried on between Europe and Asia in the reign of Justinian.

10. The extent of the empire of Charlemagne, and its division on his death.

11. What chief circumstances led to the decay of the power of Venice?

12. Give some account of the chief events of European interest in the reign of the Emperor Charles V. of Germany.

[University College Scholarships, 1841.]

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1. The different theories of the origin of the Pelasgi, with the arguments which support them.

2. An account of Grecian politics at the time of the battle of Leuctra.

3. The sources of Roman law, explaining Plebiscita—Senatûs-Consulta—Edicta—Decreta Principum—and Auctoritas Prudentium—the Code, Pandects, and Novels of Justinian.

4. A sketch of the life of Charlemagne.

5. The origin and functions of the Courts of Common Pleas, Exchequer, and Queen's Bench.

6. An account of the Albigenses, the Crusade against them, and Raymond of Toulouse.

7. The causes of the decline of the Spanish monarchy at the end of the sixteenth century.

8. Arrange the languages of modern Europe according to their families; mentioning briefly the chief elements that enter into each.

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9. The chief demands of the English Parliament at the commencement of the Civil War.

10. A brief account of the following persons: Tiberius Gracchus—Julian—Alcuin—Anselm of Canterbury—Ximenes—Thomas Cromwell—Richelieu—Lord Somers.

11. Chief events in England, and on the Continent, during the administration of the first Pitt, from 1756 to 1761.

[Balliol Fellowship, 1841.]

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1. An account of the Pelasgian, Hellenian, and Achæan nations in Greece.

2. The Messenian wars.

3. The chief points of the legislation of Solon.

4. Dates and circumstances of the battles of Platæa—Ægospotami—the Allia—Thrasymene—Philippi—Poictiers—Naseby—Blenheim—the Boyne.

5. Sketch of the life of Cicero, referring, if you can, to his works.

6. An account of Louis XI. and Gustavus Adolphus, with the chief events of the end of the fourteenth century.

7. What parts of France were possessed by Henry II., Edward III., and Henry VIII., and on what were their claims to them grounded?

8. The plot and chief characters of Shakspeare's Henry VIII.

[Balliol Scholarship 1842.]

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Questions selected from Examinations for Scholarships at Oxford, chiefly those of Trinity College.

GRECIAN HISTORY.

1. From what classical writers is Grecian history chiefly derived?

2. State the several accessions and advantages which gave the Athenians the supremacy at the beginning of the Peloponnesian war.

3. Write the life and times of Pericles.

4. State the chief events between the Persian and Peloponnesian wars.

5. Give the character of Herodotus as an historian, as to industry, judgment, style, and power of composition. (*This is only to be attempted by those who can answer from Herodotus's works, and not merely repeat the opinions of others.*)

6. State the several periods in the Peloponnesian war in which the Athenians had most reason to hope or to fear the issue.

7. Relate the life and intrigues of Alcibiades.

8. What countries were successively the scenes of action during this war, and say briefly what led to the several changes of the scene?

9. Give, by reference to parts of England, the geographical extent of Attica,—of the Peloponnese respectively; also of that part of N. Greece which lies between the Isthmus of Corinth and a line drawn east and west through Mount Athos.

10. Give an outline of the Grecian history between the end of the Peloponnesian war and the death of Alexander.

11. Explain the constitution of Athens and Sparta respectively. Explain Ephor, Archon, Dicast, Proxenus,

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Metœci, Helot, Agora, Pnyx, Areopagus, Amphictyonic Council. (*Answer from your reading, and not from Potter.*)

ROMAN HISTORY.

1. *Explain* Plebs, Patres, Tribunes, and Interregnum, and the early constitution of Rome, as established by late writers.

2. Show the several concessions which established the power of the Plebeians.

3. What were the Agrarian laws?

4. From what authorities is the history to the end of the republic derived? State any arguments you know for or against the credibility of the early history of Rome.

5. Give the various changes in the Roman constitution, their effects and causes.

6. Trace the gradual extension of the Roman empire; relating the time and manner of each accession.

7. Give briefly the causes, chief characters, and events of the three Punic wars successively.

8. Give the lives of Mæcenas, Cicero, and Julius Cæsar —Ovid—Virgil—Horace—Livy—Juvenal—Tacitus.

9. The dates and circumstances of the battles of Actium, Philippi, and Cannæ.

10. The names and dates of the Roman emperors, with the character of each, and chief events of their respective reigns. (*Express this in one or two lines for each reign.*)

ENGLISH HISTORY.

1. How long did the Romans remain in Britain?

2. Explain the feudal system—the provisions of the Magna Charta, and on what it was founded.

3. The circumstances and parties of the battles of Hast-

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ings, Wakefield Green, Bosworth, Flodden Field, Marston Moor, Worcester, Boyne, Quebec, Minden, Blenheim, Malplaquet, Aboukir, Trafalgar, Copenhagen, and Waterloo.

4. What was the peace of Ryswick—Amiens—Treaty of Utrecht—Bill of Rights—Act of Settlement?

5. Give the history of the Union of England and Scotland and England and Ireland.

6. The Revolution of 1688.

7. The causes of the French Revolution.

8. The history of the war with the American colonies.

9. What do you understand by the East India Company?

10. Give an account of the Reformation in England.

11. What happened in the years 1715 and 1745 respectively?

12. How came England concerned in the Continental war, and how did it spring out of the French Revolution?

13. At what period during that war had we most to contend with?

HOW TO REMEMBER WHAT WE READ.

Most readers, I presume, will open this chapter, with no little curiosity and a feeling which would be expressed by these words: "My memory is bad enough—would it were as good as that of such a one of my friends. Let me see if there can be any rules to suit so bad a case as mine." Now, before you decide that you have a worse memory than your friend, let me ask, Is there no one subject on which you can equal him? You have no doubt observed that a large class of men who are devoted exclu-

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sively and literally to *animal* pursuits, sportsmen to wit, have the greatest difficulty in remembering matters of history or general literature, but yet are so ready with the names of all the winners of the Derby, Oaks, or St. Leger, and the progeny and pedigree of each, that a scholar would be as much surprised at their memory of horses and mares, as they could be at the scholar's memory of kings and queens. Probably you will now say, "All this we grant; it is true we have memory for some things, but not for literature." Your meaning is, that you have memory where you have attention. The sportsman cannot attend to books, nor the scholar to horses. The art of memory is the art of attention. A memory for literature will increase with that interest in literature by which attention is increased. The sportsman could remember pages of history relating to forest laws, or encouragement of the breed of horses, but not the adjoining pages on the law of succession, and only because he felt an interest, and consequently paid attention, in reading the one but not the other.

Again, Memory depends on association, or the tendency of some things to suggest or make us think of others. The geologist remembers fossils, but not flowers, and the botanist flowers, but not fossils. Each has in his mind "a cell" for the one specimen, but not for the other; and the observations which fall in with the ideas of the geologist, and link to many a subtle chain of thought, remain alone and unassociated in the mind of the botanist. Association certainly is, in some respects, an aid to attention; they are usually considered as distinct and the basis of Memory; therefore, every rule I can give for promoting either attention or association will be virtually rules for Memory.

Memory is assisted by *whatever tends to a full view*

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and clear apprehension of a subject. Therefore in reading history occasionally lay the book aside, and try if you can give a connected narrative of events. "What thou doest not know, thou canst not tell," but clear ideas never want plain words. Do not be satisfied with feeling that the subject is too familiar for repetition to be necessary. The better a story is known, the less time it will take to repeat. Put your "thoughts in express words." This is an invaluable exercise; for, first of all, you will greatly improve your power of expression, and gain that command of language on which one of my friends heard Fox compliment Pitt, as having not only *a* word but *the* word, *the very* word to express his meaning. Secondly, the practice of putting your thoughts into words will improve your power of Conception. When you see a speaker, in a long argument, contract and fix his eye as if on some aerial form, he is trying to body forth his ideas and hold them up as a picture from which he may select, read off, and lay before his hearers such portions as he thinks will convey the desired impression. Conception is the quality for which we call a man "clear-headed;" for this enables him to grasp at one view the beginning, middle, and end of what he means to say, and have the order of his ideas at the direction of a cool judgment instead of depending upon chance.

> "Ut jam nunc dicat jam nunc debentia dici,
> Pleraque differrat præsensque in tempus omittat."
>
> Hor.

To repeat a narrative to another is better still than repeating it to yourself; you are more excited to accuracy, and your memory is assisted by the degree of attention and association which casual remarks and questions may promote. After walking round Christ Church Meadow

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with a late fellow of Exeter College, relating the fortunes of the Athenians in Sicily, the very trees seemed vocal, and one weather-beaten elm at the left-hand corner of the avenue next the Cherwell so regularly reminded us of Nicias, that we used to say it afforded an unanswerable argument for the transmigration of souls.

With a view to distinct conception, Writing is usually recommended to aid memory. As to mere transcribing, though much has been advanced in its favour, I believe it is by no means to be adopted. Much experience has shown me that it not only wastes time, but deceives us as to the extent of our knowledge. We are flattered at the sight of the paper we fill, while in reality we are exercising not our wits but our fingers. Every University student knows how common it is to find men of misguided industry with desks full, and heads empty. Writing never aids memory but when it tends to clear Conception. Most persons find it more pleasant to draw a sketch of a subject on a sheet of paper than on the tablets of the mind, but let them not suppose it is more improving.

When you want relief or variety, you may try to write, instead of repeating the subject of your morning's reading; but you will soon admit that the *vivâ voce* exercise is the better of the two. In speaking of Conception, Abercrombie relates the case of a distinguished actor who created great surprise by learning a long part with very short notice. "When questioned respecting the mental process which he employed, he said that he lost sight entirely of the audience, and seemed to have nothing before him but the pages of the book from which he had learnt, and that, if any thing had occurred to interrupt that illusion, he should have stopped instantly."

Secondly. *Memory is assisted by whatever adds to our interest or entertainment.* Therefore all the remarks I

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have made relative to being guided by curiosity and inclination are hints for memory. A man rarely forgets a fact which he hears in answer to a question he has himself originated; and the art of reading is, to gain facts in such order that each shall be a nucleus or basis, as Abercrombie says, of more; in other words, that every fact may be an answer to some question already in our minds, and suggest in its turn a new question in an endless series.

Thirdly. *Memory depends much on a thorough determination to remember.* Most persons have memory enough for the purposes of their own business. Ask the guard of the mail how he remembers the places at which he has to drop his many parcels, and he will tell you, "because he must." And if you put the same question to any number of different persons whose fortune depends on the constant exercise of memory, you will invariably receive similar answers, which is a proof from experience that our memory depends very much on our own will and determination. If, by the force of resolution, a person can wake at any hour in the morning, it is easy to believe, that, by the same means, he may also have a powerful command over his memory. While at the University, I had a very remarkable proof of this. I was assisting in his studies previous to examination a friend who assured me he could not remember what he read; that such had been the case during fourteen University terms. But I said, "Now you must remember,—I know you can,—and I will have no more to do with you if you do not answer me correctly to-morrow on what we read to-day."

Having rallied him in this way, I heard no more of the complaint. After his examination he assured me that he was perfectly surprised at the extent to which his memory

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had served him, and fairly acknowledged that for years he had given way to a state of mental inactivity, never stopping to try his memory, but thinking of the Castalian stream rather after the manner of Baron Munchausen's horse when he had lost his hinder quarters with the portcullis. A man can remember to a great extent, just as Johnson said a man might at any time compose, mastering his humour, if he will only set to work with a dogged determination: "*Possunt quia posse videntur*," "for they can conquer who believe they can," is very generally true where the mind is concerned. A very common reason that men do not remember is, that they do not try; a hearty and ever-present desire to prevail is the chief element of all success. Nothing but the fairy's wand can realise the capricious desire of the moment, but as to the objects of laudable wishes, deeply breathed and for many a night and day ever present to the mind, these are placed by Providence more within our reach than is commonly believed. When a person says, If I could only have my wish I would excel in such an art or science, we may generally answer, The truth is, you have no such wish; all you covet is the empty applause, not the substantial accomplishment. The fault is "in ourselves and not our stars," if we are slaves and blindly yield to the pretensions of the many whose tongues would exhaust wiser heads than their own in half an hour. Before we complain of want of power and mental weapons, let us be sure that we make full use of what we have. When we see one man write without hands, and another qualify himself (as in an instance within my own remembrance) for high University honours without eyes, a complaint of our memory, or other faculties, justifies the same conclusion as when workmen complain of their tools.

These, or at least other instances equally surprising,

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are founded on good authority. Still, Abercrombie justly says, that though the power of remembering unconnected facts and lists of words makes a great show, and is the kind of memory most generally admired, still it is often combined with very little judgment, and is not so important a feature in a cultivated mind, as that memory founded on the relations, analogies, and natural connections of different subjects, which is more in our own power. Indeed, mere parrot memory is of less use than is generally supposed. It is true, it enables a superficial person to pass off the opinions of others as his own; but educated men can generally remember enough for their own purposes, and can command data sufficient for the operations of their judgment. What we most want ready and available is the power and the science, not the tools. A mathematician is such still without his formulæ and diagrams. The oldest judge remembers the rules of law, though he forgets the case in point, and the ablest counsel are allowed refreshers. Surely it is enough that our minds, like our guns, carry true to the mark without being always loaded.

Fourthly. *Memory is assisted by whatever tends to connection or association of ideas.* When I asked the friend above mentioned the particular means he took to remember his lectures previous to examination, he said, that besides looking every thing "more fully in the face" than he had ever done before, he tried "to match, sort, and put alongside of something similar," each event in its turn, and also to say to himself, "Here are four or five causes, circumstances, or character relating to the same thing; by such a peculiarity in the first I shall remember the second, while something else in the second will remind me of the third and fourth." During this process, he said, he became so familiar with many facts, that he could remember without any association at all. Again, in all the

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works and phenomena of nature, moral or physical, men of comprehensive minds discern a marked family likeness; certain facts indicate the existence of others; so that memory is assisted by a certain key which classification suggests; and thus one effort of memory serves for all. Association and Attention are both the basis of several inventions called *Memoria Technica*, of which I will proceed to speak, more particularly for the benefit of students preparing for examinations, and those who would follow out my plan of attaining accuracy of outlines of history and other subjects.

Of Memoria Technica, the practice of almost all men of distinction coincides with the avowed opinions of Bacon and of Abercrombie, that the memory of such events as these systems teach is scarcely worth the process; and that the same degree of resolution which their use implies would supersede the necessity of them, except to that extent only to which every man of sense can, and commonly does, frame the best possible Memoria Technica, namely, one suited to his peculiar cast of mind. Of such kinds are the following:—

First. Looking at names in the index of a history, and following each separately through all the events with which it is connected. This plan with Herodotus and Thucydides I found invaluable. It aids Memory most powerfully and leads to comparison and valuable reflection.

Secondly. Marking the names, words, or paragraphs, in your book, or numbering the separate arguments by figures, 1, 2, and 3, in the margin. This I found useful not only with history but especially with Aristotle, and other works of science. It tends to distinct conception; to many casual associations; you sometimes fancy you see the page itself marked with your own figures, and then

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one event reminds you of another; it also enables you easily to refresh your memory of a book while you leisurely turn over the pages; above all, it keeps ever present to your mind, what many students do not think of once a month, that reading and remembering are two different things.

Thirdly. Making a very brief summary of the contents of each book, and thinning it by degrees as your memory can do with few catchwords as well as many. This plan answers many of the same purposes as the preceding; it is valuable to one who is preparing himself to write off-hand the history of any century required. Take one sheet of paper and write words enough on it to remind you of the whole Outline History, and after a month, try if a much more portable *skeleton-key* will not do as well, and this may be reduced in its turn till the whole has become transferred from the paper to your memory. Thus Niebuhr advised his nephew to keep a list of difficulties or new words and blot out each as soon as he could.

Lastly, associating things with places or objects around: thus the Roman orators used to associate the parts of their speeches with the statues or pillars in the building in which they spoke. Let my readers prepare a "skeleton-key" of each of the three Outline Histories, of England, Rome, and Greece, and take a walk in three different directions with each; then will they find, though I cannot say in the noble sense in which Shakspeare intended,—

> "Tongues in trees—books in the running brooks,
> Sermons in stones—and good in every thing."

Gray's "Memoria Technica" for dates is very useful. But it must be used for kings and queens only, the dates of other events being remembered by association.

Example is better than precept. What man has done,

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man may do; so we will consider a few anecdotes of men famed for powers of memory.

Xenophon, in his "Symposium," speaks of Athenians who could repeat both the "Iliad" and the "Odyssey." This statement has been recommended to the consideration of those who assert the impossibility of the Homeric poems being orally transmitted. What was practicable for one man, however extraordinary a character he might be, would be comparatively easy for a society of Rhapsodists, if each member were intrusted with the memory of a part.

The nation that exerts memory in a more surprising manner than any other at the present day is the Chinese. Medhurst, in describing their education, enumerates nine books under the names of the "Five Classics" and the "Four Books." The Classics consist of a Book of Diagrams; a Collection of Odes; The Public Ceremonies; The Life of Confucius; and the History of the Three Dynasties. The Four Books are, The Happy Medium; The Great Doctrine; Book of Discourses; and Mencius: the bulk of these nine is equal to that of the New Testament; and yet, says Medhurst, "if the whole were lost, one million persons (out of a population reckoned at 361,000,000) could restore every volume tomorrow." Public offices in China depend on examination in these books. Two per cent. of the population complete.

At Winchester and the Charter House many a boy has committed to memory 10,000 lines, so as to repeat from any part at which he was told to begin.

Matthews, the comedian, as we are told by his widow, had so surprising a memory, that he would go through an entertainment which he had not seen for many months. He has even been known to step aside as the curtain

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drew up, to ascertain by a play-bill the name of the piece advertised for the evening; and this, strange to say, at a time when he was suffering so much from cracks on the tongue that he had not spoken a word during the whole day, and felt the greatest pain in uttering what the audience were so delighted to hear.

Addison's daughter, said Lady Montagu, was nearly imbecile, yet so powerful was her memory, that she could repeat a sermon which she had heard once, and could learn pages of a dictionary by heart.

It is related of Bolingbroke that he learned Spanish enough in three weeks to correspond with the Spanish minister.

In a late article in the Edinburgh Review, on "Ignatius Loyola and the Jesuits," it is mentioned as indisputable that Xavier learnt one of the Indian languages, so as to prepare himself for his missionary duties, in the same space of time. This is an instance of the power that enthusiastic determination exerts over memory. To the same principle must we also attribute the fact that the Bishop of New-Zealand preached to the natives in their own language as soon as he arrived, having studied it only during his voyage. This however, though highly meritorious, is by no means so surprising a case as that of Xavier.

Eusebius says that to the memory of Esdras we are indebted for the Hebrew Scriptures which were destroyed by the Chaldæans. St. Anthony, the Egyptian hermit, though he could not read, knew the whole Scripture by heart; while a certain Florentine, at the age of sixteen, could repeat all the Papal bulls and much more rubbish —a strange instance of misused talent! These and many other instances of memory are given in Millingen's "Curiosities of Medical Experience." Seneca tells us

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that the Emperor Hadrian could repeat 2000 words in the order he heard them. Petrarch says that Pope Clement V. had his memory impaired by a fall on the head (an accident which has been known to give a good memory to one who had little before), and by great application gained so much more power than he had lost, that he never forgot any thing he read. Cicero says, "Lucullus had a miraculous memory for events, but Hortensius had a better memory for words." Quintilian alludes to the well-known fact that we can repeat a task more perfectly on the following morning than on the night we learn it, and observes that things digest and settle in the mind during sleep.

Many instances are recorded of men losing the memory of a language and speaking it many years after, during a brain fever or some exciting illness. The truth of this is beyond all doubt, though it seems very much like the tunes being thawed out of the frozen trumpet.

Dr. Abercrombie knew a lady seized with apoplexy while playing at cards one Thursday evening, and on regaining consciousness early on Sunday morning her first words were, "What are trumps?"

HOW TO GAIN KNOWLEDGE OF FOREIGN PARTS, ADDRESSED BOTH TO THOSE WHO TRAVEL AND THOSE WHO STAY AT HOME.

In reading travels, as in travelling, an inquiring and reflecting mind is requisite to collect facts and draw conclusions. Much letter-press as well as much ground may be passed over without rendering us any wiser or any better. Readers, as well as travellers, differ widely in curiosity and observation; therefore as some tourists consult Guides and Handbooks to learn what to visit or for what to inquire

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and others Miss Martineau, to learn "How to observe," so for those who have only the pleasure of thinking about travelling, perusing the tours of others, and laying down the exact route they would like to take, should some next-to-impossible contingency occur,—to these speculative and fireside anglers in the wide waters of the round world I will offer a few hints suited to every variety of taste, showing how to gain as much knowledge as possible of foreign parts without foregoing the comforts of home.

Basil Hall advises a young midshipman to begin his career by "taking up a line," that is to say, to resolve on building up a character either for practical seamanship, for science, generalship, or diplomacy; so readers of travels should begin with choosing a topic which every volume may contribute to illustrate. Instead of turning over thousands of pages without an object, they should keep some one subject uppermost in their thoughts, on which they should try to become so well informed as not only to be considered, but really to be, competent referees whenever any question arises concerning it. Take, for instance, one of the following topics:—

The history of man, or human nature under every variety of climate or influence, whether social or physical: the savage, the slave, the freeman, the heathen, the Christian.

The wonders of creation,—the animals, produce; natural phenomena,—storms, earthquakes, or eruptions, in every part of the world.

The arts and sciences,—literature, education, ingenuity, and points of superiority in different nations.

Each of these subjects I will consider separately, pointing out the capacity required for each, and such authors as will be found most improving.

First. *As to the history of man.* This subject was

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chosen by Dr. Prichard, whose learned work remarkbly exemplifies how to collect and classify information. The author appears to have read all the travels he could procure, to illustrate the modifying influence of physical and moral agencies on the different tribes of the human family. From his work it appears that, however much may be said about the artificial and unnatural habits that civilisation produces, human strength, endurance, and longevity—to say nothing of the development of those capacities which are deemed the proper characteristics of man—are greater among civilised than uncivilised nations. This is a fact which the most ordinary reader would be curious to know: I have therefore selected it from a volume of deep and subtle investigation, to show with what care and interest we may illustrate a subject seemingly of deep philosophy. But these hints are intended, not for the learned, but the ignorant. Catlin's "Notes on the North American Indians," with 400 illustrations, contain a most curious history of our brother man. From these sources we learn that works of art, considered impossible under all the advantages of a civilised state, are every day produced by the simple instruments of untutored nations. After reading Mr. Catlin's travels, and visiting his collection, I happened to take up Bremner's excursion in Russia, and shortly afterwards Davis's and Gutzlaff's accounts of the Chinese, which induced me to visit the Chinese Exhibition in London. Let any reader consider the effect which must be produced on the mind by the following observations relating to three races of men in distant parts of the world: First, Mr. Catlin showed an Indian bow which no turner in London could equal, and cloth of a texture which astonished the manufacturers of Manchester. Secondly, Mr. Bremner stated that the Russians, with no plane or line, nor any other tool than an axe, will cut with the

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greatest precision and join even edges. And thirdly, in the Chinese Exhibition appeared that varied collection of works of art too well known to need description. Again; how must the mind be opened and improved by comparing the different habits of life,—the food, the occupations, the character of these widely differing and distant nations. And how much more light will be thrown upon man's history, if in the life of Ali Pacha we read of the state of Egypt, and see how that prince of slave-dealers carries on, or at least sanctions, the annual negro hunts. One who has not read of the horrors of this chase has yet to learn how far it is possible for human nature, left to the control of conscience alone, without the chastening discipline of a Christian community, brutally to make prey of the flesh and blood of his fellow-man. In the extermination of the Red Indians by the encroaches of the colonists of America we learn more lessons of the same kind, though less cold-blooded and revolting. Borrow's "Gypsies in Spain," as well as his "Bible in Spain," which might as properly be entitled "Gipsy Adventures," together with the history of the "Thugs," or Indian Assassins, will all be valuable to those who think that "the proper study of mankind is man:" nor can any kind of reading afford more thrilling interest.

Secondly. *As to the wonders of creation and natural phenomena.* This, like the last, is a topic suited to every capacity,—to the philosopher, who needs no assistance, as well as to the general reader, who would beguile a winter's evening by gratifying his curiosity about the wide world and all things that are therein. A little book, entitled "Physical Geography," contains a good selection from the writings of travellers. But I shall mention other works presently.

Thirdly. *The arts, sciences, literature, and comparative*

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superiority of different nations can also be studied by persons of various tastes and capacities. Some may compare the works of art and manual performance only, and see how little the pyramids of Egypt appear, in any thing but their uselessness, when compared with our mines and railways. The measurement of some of the tanks of India and the wall of China may be profitably remembered by reference to our docks, canals, water-works, gas-pipes, and other machinery. Again, those of maturer mind may regard rather moral and social, than physical, grandeur; and that, as I have before said, without any hints or direction from me. My intention is to prompt, encourage, and suggest the first attempts of a large class of readers, who are so diffident that they will scarcely believe they can attain the information which most of their friends possess. These humble aspirants should be told that many a naturalist who has presented a valuable collection of fossils or other curiosities to a museum, has attributed all his eminence to some accident which induced him to make a store of bird's eggs or snail-shells at school: so many an author who has enlightened the world on matters of the highest interest, has declared that he felt unworthy of the honours conferred upon him, because he believed he owed all his success to some chance suggestion, lighter even than those now offered, which first directed attention to his favourite order of phenomena, and because the theory which he had originated was too obvious to be overlooked by any one who had collected the same class of facts under equal advantages. Most truly may it be said that men of genius will rarely believe an investigation to be impracticable to others which is easy to themselves: still it seems highly probable that a patient adherence to a mere mechanical system of study has often produced results,

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which, to those ignorant of the process, has seemed the work, not of industry, but of genius. "If I surpass other men," said Newton, "in any thing, it is in patient examination of facts."

To the preceding we may add one more subject of investigation, and one which many will prefer, namely.

Fourthly. *The general condition of every nation in respect of climate and civilization.* To readers who choose this topic I would recommend keeping either one large Mercator's chart, or a separate map of each quarter of the globe, on which to mark from time to time, by a peculiar colour or other convenient sign, such countries as travellers' journals enable them to explore. One of my friends had a map of England, on which he had coloured each road he had travelled, every county of which he knew the habits of the people or the produce and advantages of the soil, also each town of which he had studied the present prospects or past history. He had also marked with figures many of the towns, as being of the first, second, third, or fourth class, in respect of population, having first determined the numbers to constitute each class. Such methods are a strong incentive both to deep research and methodical study; they forbid us to forget that we read, not to count volumes, but to store up knowledge. The maps we choose should be originally blank ones, representing terra incognita; a dark colour may also be appropriate. We shall thus be prompted to study, that we may dispel this cloud which broods over the face of the earth, and diffuse instead some lively hue emblematic of the light of knowledge.

After all that I have said on other subjects applicable also to the study of travels, these few hints will serve as a sufficient clue to the shortest, safest, and most agreeable road to the knowledge which travellers can impart. Of

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all works which may be "skimmed," travels are those with which the reader may avail himself of this privilege with the clearest conscience. He is not bound to read more than one passage from Dover to Calais, one ducking at the Line, or one account of old tricks upon travellers: the table of contents will generally point out the parts worth reading. It is proverbial that travellers' facts are not famed for accuracy, and are often partial and mistaken when not wilfully exaggerated; but a traveller's opinions must be received with greater caution still. Indeed, this kind of literature in every respect requires much discrimination on the part of the reader.

Respecting choice of voyages and travels, I might refer the reader to any bookseller's catalogue; but in compliance with the request of a few young friends, who assure me they represent a great many more, I add the following list, at the same time observing that such parts of a volume as do not interest a reader, he will do well to pass over, for a time at all events.

To listen when the speaker speaks against time, and to read where (as is too common with travellers) the writer writes against space, are equally void of improvement.

First. For those who prefer voyages of discovery, whale-fishery, and all the phenomena and wonders of the deep, the voyages of Cook and Parry are to be preferred, because it is injudicious to remain ignorant of books which others know.

The "General History of Maritime and Inland Discovery" has been written by W. D. Cooley, in 3 vols. This is more suited to the mature than the inexperienced reader.

The "Lives of Drake, Cavendish, and Dampier, with the History of the Buccaneers," form one small volume,

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well calculated to show the state of nautical affairs in early days.

A "Narrative of a Voyage round the World, performed in H. M. S. Sulphur, 1836—42," gives a detail of naval operations in China. This is a work of authority.

"Voyages and Travels round the World, 1821—29," by deputies of the Missionary Society;

A "Narrative of a Ten Years' Voyage of Discovery round the World of H. M. S. Adventure and Beagle," with maps and illustrations;

The "Travels and Researches of Humboldt," being a condensed narrative of his journey in America and Asiatic Russia; a work greatly to be recommended; few travellers are quoted with more respect than Humboldt;

"Narrative of a Whaling Voyage round the Globe, 1833—36," containing an account of whaling, and the Natural History of the countries visited;

"An Historical and Descriptive Account of Iceland, Greenland, and the Faroe Islands," one small volume;

All which works are considered of good authority, and give much information in a pleasing way.

"Basil Hall's Fragments of Voyages and Travels" have been already recommended, as equal to any writings of the kind. "Two Years before the Mast" must also be noticed.

With the foregoing list any young person, however unused to reading, may employ many a rainy morning, and probably gain a zest for subjects of another kind.

Secondly. As to manners, customs, and the general state of different nations. These form more or less the subject of all travels, but more particularly

"Catlin's Letters and Notes on the Manners, Customs, &c., of the North American Indians," above mentioned;

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"Travels in North America, and a Residence among the Pawnee Indians," by the Hon. C. A. Murray;

"Life in Mexico," forming vol. ii. of the Foreign Library;

"Visit to the Indians of Chili," by Captain Gardiner;

"General Description of China and its Inhabitants," by Davis;

"China Opened," by the Rev. C. Gutzlaff;

"Narrative of a recent Imprisonment in China, after the wreck of the Kite;"

"Ten thousand things relating to China and the Chinese," by W. B. Langdon, Esq., curator of the Chinese Collection; which forms an epitome of government, literature, trade, social life, &c. of the people;

"Manners and Customs of the Japanese of the Nineteenth Century;"

"The Rural and Domestic Life of Germany," by W. Howitt;

"Borrow's Bible in Spain," and "Gypsies in Spain," above mentioned;

Which are works of very great interest, perfectly original both in style and matter.

"History and present Condition of the Barbary States," with a view of their antiquities, arts, &c., by the Right Rev. M. Russell.

"Nubia and Abyssinia," by the same author.

"Russia and the Russians in 1842," by Kohl.

"Excursions in the Interior of Russia," by Bremner; with an account of Nicholas and his Court, and exile in Siberia.

"Journal of a Residence in Norway, in 1834–5–6," by Samuel Laing.

All these works are of indisputable value, and contain much to interest both old and young.

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Thirdly. For readers of mature mind, who can enter into historical disquisitions and historical reflections :—

"Notes (Moral, Religious, Political, Economical, Educational, and Phrenological,) on the United States of America." Of this it is enough to say, that it is written by George Combe.

"The Discovery of America by the Northmen in the Tenth Century," by J. T. Smith.

Buckingham's "America." The second series describes the slave states.

Miss Martineau's "America." A book of very great observation and reflection.

Sir F. B. Head's "Rough Notes;" the "Pampas and the Andes."

Bishop Heber's "Journal;" very elegantly written and generally admired; though few readers receive from it very lasting impressions.

"Travels in the West. Cuba, Porto Rico, the Slave Trade."

"British India, from the most remote Period.—Early Portuguese and English Voyages; Revolutions of the Mogul Empire; Accounts of Hindoo Astronomy; Navigation of great Rivers by Steam, &c.," by Jameson, Wilson, Dalrymple, Murray, and others eminent for science.

"Historical and descriptive Account of Persia, Government Resources, Natural History, Wandering Tribes," by J. Baillie Fraser.

"Notes of a Traveller on the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, during the present Century," by S. Laing.

"Greece as a Kingdom: Laws, Commerce, Army,

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Navy, &c., from the Arrival of Otho, 1833, to the present time," by J. Strong.

"Tour to the Sepulchres of Ancient Etruria, in 1839," by Mrs. Hamilton Gray.

"Mediterranean Sketches," by Lord F. Egerton.

"Narrative of a Voyage to Madeira."

"Teneriffe, with a Visit to Algiers, Egypt, Palestine, Tyre, Rhodes, Telmessus, Cyprus, and Greece," by W. R. Wylde.

"Russia under Nicholas the First," from the German.

"Narrative of Discovery and Adventure in Africa, from the earliest Ages to the present time," by Murray, Jameson, and Wilson. The same authors have written similar works on discovery in the Polar Seas; also on the more northern coasts of America.

"Forest Scenes and Incidents in the Wilds of Canada," by Sir F. B. Head.

Waterton's "Wanderings in the N. W. of the United States. Catching rare Snakes and Birds; Natural History."

Fourthly. For those curious about ancient cities, ruins, and remains of bygone days:—

"Incidents of Travel in Central America, Chiapas, and Yucatan," by J. Stevens, with numerous engravings.

"A Second Visit to the ruined Cities of Central America," by the same author.

"Rambles in Yucatan; or Notes of Travel through the Peninsula, including a Visit to the remarkable Ruins of Chi-chen, Kabah, Zayi, and Uxmal," by B. M. Norman.

Laborde's "Arabia Petræa, and the excavated City of Petra:" very interesting and curious.

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"Narrative of a Journey to the Site of Babylon in 1811. Memoir on the Ruins, with engravings—Remarks by Major Rennell—Inscriptions copied at Persepolis," by Claudius James Rich, Esq. Also of a "Residence on the Site of Ancient Nineveh," by the same author. "Sheraz and Persepolis."

"Excursion in Asia Minor; including a Visit to several unknown and undiscovered Cities," by C. Fellows.

"Xanthian Marbles; their Acquisition and Transmission to England," by the same.

"Cairo, Petræa, and Damascus," described by J. G. Kinnear.

"Sepulchres of Ancient Etruria," above mentioned.

"Topography of Thebes, and General View of Egypt."

"Eboracum; or York under the Romans," by Sir G. Wilkinson.

"Pompeii; an Account of its Destruction and Remains."

"Egyptian Antiquities," by Professor Long.

"Ruins of Ancient Cities," by Charles Bucke.

Fifthly. For the readers of classical and Biblical literature:—

Sir A. Burne's "Travels to Bokhara and up the Indus" may be read in connection with the life of Alexander the Great.

Cramer's Asia Minor, Ancient Italy, and Greece, are chiefly valuable to the more accurate students of the classics.

"Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, in 1838," by Rev. Dr. Robinson.

Wilson's "Travels in the Holy Land, Egypt, &c."

"Letters on the Holy Land," by Lord Lindsay.

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Slake's "Northern Greece;" also, "Topography of Athens and the Demi."

"A Winter Journey through Russia, Caucasus, and Georgia, thence across Mount Zagross, by the Pass of Xenophon, and the Ten Thousand Greeks," by Migdan.

Wordsworth's "Athens;" also "Ancient Greece," and Eustace's "Classical Tour," above recommended.

Sixthly. For tourists in Great Britain or on the Continent:—

A full and impartial catalogue of all the most approved works in every department of English literature is published annually by Messrs. Longman, containing, under the head of "Guides and Hand-books," a list of works for travellers visiting every part of England or of the Continent. In this catalogue the tourist will find pictures, handbooks, guides, and travelling directions of all kinds. But since Dr. Johnson wisely said that no traveller will bring knowledge home who does not take knowledge out with him, I would strongly recommend every tourist to inform himself of the government, constitution, resources, and general nature of the town, county, or country he intends to visit. The traveller should know what to look or inquire for, and should read sufficiently to understand common allusions to such events of the day, as every one with whom he converses will presume to be too familiar to need explanation. For this purpose, besides books which have been or will be elsewhere mentioned, I would specify for the Continental traveller—

Turnbull's "Travels in Austria," in which we read of the social and political condition of that country.

Mrs. Trollope's "Visit to Italy."

Forsyth's "Remarks on Antiquities, Arts, and Letters," during an excursion to Italy, in 1802 and 1803.

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"What to observe; or, the Traveller's Remembrancer," by J. R. Jackson, Secretary to the Geographical Society.

"Belgium," by J. Emerson Tennent.

Hugh Murray's "Encyclopædia of Geography." By help of this we may gain a knowledge of every country and town, with references to other sources of information.

Hand-books to every part of the Continent have been published by Mr. Murray. In short, the literary demands of Travellers have been so well supplied, that, by communicating with an intelligent bookseller, we may often be furnished with works which would almost seem to have been written for our peculiar information.

Having largely provided for those who are happy enough to be able to travel, it is only fair to add a list of illustrated works, especially for the amusement of *home-bound* readers.—In conveying ideas of scenery and architectural curiosities, the pen must give place to the pencil. No description can place the same view of a fine landscape before the minds of any two persons, nor, indeed, fix a correct impression on the mind of one. Would that all travellers were able to publish in the style of Dr. Wordsworth's Greece! Indeed, the daily increase of such works as the Pictorial Times and Illustrated London News, gives reason to hope that in a few years publishers will be obliged to employ almost as many Artists as Authors. The maxim, *Nil sine labore*, that is to say, all is "bubble, bubble," without "toil and trouble," though generally so true in literary pursuits, should be somewhat qualified by what Horace says—

> "Segnius irritant animum demissa per aurem
> Quam quæ sunt oculis subjecta fidelibus:"

in other words, seeing makes a much more lively impres-

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sion than hearing; and pictures are a better vehicle of some kinds of information than letter-press; therefore,

"The Moselle, the Rhine, and the Meuse" may be contemplated by the help of 30 drawings on stone, from Stanfield's sketches.

"The Rhine, Italy, and Greece" forms another series, with descriptions by the Rev. G. N. Wright.

"Italy, France, and Switzerland" have been illustrated with 135 engravings by T. Roscoe.

"Sketches of France, Italy, and Switzerland," by Prout: and

"Richardson's Sketches on the Continent," comprising France, Switzerland, Italy, Germany, Holland, &c.

"Switzerland," consisting of twenty-seven subjects by Barnard. The attempt of this author has been to give all the finest views which travellers delight in recalling.

"The Shores and Islands of the Mediterranean," by the Rev. G. N. Wright, with sixty-five engravings.

"The Turkish Empire illustrated." Constantinople and the Seven Churches of Asia Minor, with ninety-five engravings.

"Syria and the Holy Land," by John Carne, with 120 engravings.

"Rome and its surrounding Scenery," by W. B. Cooke.

"Rome and its Environs, in a Series of Twenty-five Views."

Roberts's "Picturesque Sketches of Spain,"

Oliver's "French Pyrenees," in twenty-six plates.

Lewis's "Spanish Sketches of the Alhambra."

"A Series of Sketches in Turkey, Syria, and Egypt," by Sir David Wilkie.

"Views of Palestine, Syria, Egypt, and Arabia," by David Roberts.

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Hay's "Illustrations of Cairo."

"Sketches on the Danube," by G. Hering.

"Sketches of China and the Chinese," by A. Borget.

"Views in India, China, and the Shores of the Red Sea." Drawn by Prout, Stanfield, and others.

"China, in a Series of Views," in monthly parts; very copious, accurate, and beautifully executed.

"Himalaya Mountains," illustrated by Turner, Stanfield, and others.

"British Forces in Affghanistan," by Dr. James Atkinson, Surgeon of the Army on the Indus.

"American Scenery," by W. H. Bartlett.

A large proportion of the above works I have had the pleasure of looking over. With many I have had the advantage of taking the opinion of friends familiar with the subjects of the respective sketches, and can strongly recommend young persons to avail themselves of all the illustrated works they can procure, as the most fertile source not only of rational amusement but of serious instruction. With the productions of the pencil, as with those of the pen, methodical application and careful comparison of things of the same class are essential to real improvement. By carelessly turning over prints to please the eye, without any effort of the mind, we cannot reasonably hope to receive distinct or lasting impressions. Views of foreign lands and famous cities will serve to fill up many a blank in an inquiring mind, but, as I before said of the qualifications of a traveller, we must have a little knowledge when we begin, if we would retain any when we end.

"*Nil sine labore*" is true even of looking at pictures. Unless we read and reflect on the scenes we contemplate, and are contented to look only at a few at one time, we shall soon perceive that we have become more confused

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than informed, and parts of Italy, Spain, and Turkey will insensibly blend in the same picture.

PHILOSOPHY, MORAL, POLITICAL, MENTAL — LOGIC — METAPHYSICS.

PHILOSOPHY, my young friends, may seem to you a very hard term, and you may feel disposed to pass by this chapter as wholly unsuited to your taste or talents; but if you will pay attention for a few minutes, it may appear that to think and reflect, not only on what you see, but on what you feel and are conscious of as part of your own nature—in other words, to think about your own thoughts and emotions (just as you think about your words and actions), and to examine curiously any thing which seems remarkable in such thoughts and emotions or feelings,—you may find, I say, that this kind of exercise is not too severe for your mind when you read, as you should read, a little at a time. And should you be induced to try, believe me, the course of reading I have to propose, or indeed any one volume or subject, can hardly fail to produce a very sensible effect upon your mind. For, let me ask, do you not remember some one of your acquaintance who is remarkable for giving a very favourable impression of his good sense and understanding to any person with whom he happens to converse, although only for a few minutes, and that too upon some topic that gives scope neither for general reading nor deep learning?

Now this mysterious influence, this weight of character, depends (as far as mind is concerned) chiefly on the exact truth of our thoughts and of our words. "The truth, the whole truth, and nothing but the truth," should be the rule, not only of our legal evidence, but of the most

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casual of our daily remarks; and I believe that the degree of a man's conformity to this rule is the measure, mentally as well as morally, of his influence upon society.

Indeed, the world often pays homage to this truthfulness of thought and expression without knowing what they reverence. A certain plain and simple way of speaking, so generally admired, is nothing else but the language natural to those, and those only, who discern the exact truth of every question,—mean what they say, and say what they mean. Rugged sentences of outlandish words of many syllables, flowers and figures of speech, never please, though many think it creditable to admire them. This style is the reverse of the simple and the truthful, and is only natural to one who is more full of himself than of his subject.

To seek truth for truth's sake has therefore been the laudable object of those called philosophers, or lovers of wisdom, both in ancient and modern times. And if my youthful readers will follow the course of reading I have to propose, they can hardly fail to improve both in their own estimation and in that of their friends. To paint the surface of the human figure we must know anatomy, otherwise there will be a want of ease and true expression. So, also, to speak correctly on our thoughts and feelings, which directly or indirectly enter into almost every conversation, we must know the real nature of our feelings, or, Moral philosophy, and the laws of thought, or, Mental philosophy.

On Moral Philosophy the most easy, plain, and intelligible work is that by Paley, which for vigour, freshness, ease, and perspicuity of style, as well as for aptness of illustration, is unrivalled; but many of its principles and definitions savour so much of casuistry that it is generally believed that Paley would have been incapable of

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writing so loosely at a later period of his life. This, indeed, is the remark of Professor Sedgewick, whose admirable lectures I should strongly recommend to be read in connection with Paley's "Moral Philosophy."

The moral essays of Johnson's "Rambler" and Addison's "Spectator" should next be selected; and then such of Bacon's Essays as appear from their title to relate to this subject.

Next, Combe's "Moral Philosophy," in which is considered the duties of man in his individual, social, and domestic capacities.

Chalmers's "Bridgewater Treatise" contains most ingenious illustrations, and is on the whole well calculated to give information in an amusing way. The style unfortunately is turgid, and contains many words "not found in Johnson." Chalmers's object was to prove how admirably our hearts and minds are suited to the sphere in which we live. So far I have only mentioned works nearly the whole of which a reader of ordinary intelligence and application might study.

I do not presume that many will read all the volumes here recommended. Each may make choice of the chapters which are simple and entertaining enough to rivet his attention.

The following list is for those who have a more decided preference for philosophical works:—

Mackintosh's "Dissertations on the Study of Ethical Philosophy." This is an admirably comprehensive work, well suited as a guide to subsequent reading. For the same purpose some recommend

Hampden's "Lectures on the Study of Moral Philosophy." These two works lay down the road and the sources of information on moral science. Sir James's work is universally admired.

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Tenneman's "Manual of the History of Philosophy," and

Ritter's "History of Ancient Philosophy," are much read at Oxford.

A German gentleman of considerable reading assured me that the views of Tenneman were strangely misrepresented in the English translation.

Beattie's "Principles of Moral Science" have attained much celebrity, but less than

"The Philosophy of the Moral Feelings," by Abercrombie. Those, however, who would go to the fountain, should read

"Bishop Butler's Sermons:" this work is much read at Oxford, and forms a subject of examination for the highest honours. Dr. Chalmers and Sir James Mackintosh are both reputed to have said that nearly all they knew of moral philosophy they owed to Butler. The late Dr. Arnold also recommended it as one of the few works which we should never cease reading. An observation of this kind induced me, about ten years since, to study Butler till I was familiar with every page; and I can truly say, that the greater part of every book on moral philosophy which has since fallen in my way appeared as trite as a thrice-told tale, and a mere development of Butler's thoughts and paraphrase of his words. The reasoning of Butler, I must confess, is too abstruse for the minds of many. But, in the present day, few persons, really desirous of improvement, can be at a loss for occasional assistance from men of sound education. I knew an instance of a young lady who read these sermons with her brother that she might receive an explanation of every difficulty. Mrs. Somerville truly remarks, as an encouragement of her country-women to study science, that the degree of intelligence required to follow a theory is not to be mea-

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sured by the genius originally required for its discovery: so, dissertations most perplexing of themselves may be very easy when we have a friend to put one argument in a different form, and another in different words. If any of my readers has a friend to take so kind a part, let them remember, that many persons of sound judgment have declared, that if there were one book of human composition which they felt more thankful to have read than another, it was Butler's Sermons. Such are the merits of this work in respect of moral science: its value will still further be explained when we speak of Theology. After Butler, or instead of it, many recommend Sewell's "Christian Morals."

Abercrombie's "Philosophy of the Moral Feelings" is a work of deserved celebrity. It is written in a clear and elegant style; brief, yet comprehensive, and suited to those who have only leisure to read a little.

Beattie's "Elements of Moral Science," and Long's "Essay on the Moral Nature of Man," are also much recommended. The former has passed through three editions.

John Foster's "Essays on Decision of Character" are admirable, and of the greatest interest to the class of readers now addressed; as also is

Taylor's "Natural History of Society" in a barbarous and civilised state; in which are considered the origin and progress of human improvement.

Dr. Hampden's Article in the Encyclopædia Britannica on Aristotle's Philosophy will convey much well-digested information on ancient ethics. This, as well as Harris's Treatises on "Art" and "Happiness," is very generally read by Oxford classmen. To those who study Aristotle's Ethics, I speak advisedly, with much experience, and on high authority, when I say, that if they would select from

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the books here recommended all the chapters which treat on the same subjects as the several books of the Ethics, and if they would also accustom themselves to write Ethical Essays,—really *Ethical*, not Aristotelian,—they would have a better chance of University distinction, and, which is of far more value, they would have the benefit of that mental exercise and those literary qualifications which Oxford honours should, but do not always, imply.

We will next consider the study of

POLITICAL PHILOSOPHY.—Our duties as citizens form one part of Paley's "Moral and Political Philosophy" above mentioned. Bishop Butler's Sermon before the House of Lords on the 30th of January, 1740, contains very wholesome instruction, as also does Burke's "French Revolution," albeit Fox said he disliked it as much as any writing by Tom Paine.

On political economy, the most easy and instructive reading for young persons is found in the Tales by Miss Martineau. I knew a young lady who read the whole series with the greatest avidity, although she was not generally fond of study. The object of this authoress was to select the leading principles of Adam Smith's "Wealth of Nations," and show their operation in a village or other community, pleasantly and ingeniously represented, so as to show cause and effect, or the beginning and end of each impolitic system.

For men of reflection, Adam Smith's work must be the grammar and ground work of political economy. Miss Martineau has, like all other persons, male and female, who have the boldness to "go ahead," been ridiculed; but few persons are at once so deep and clear that they need disdain her assistance. Read also

"The Economy of Machinery and Manufactures," by C. Babbage;

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"The Cotton Manufacture of Great Britain," by A. Ure;

"The Corn Laws, as affecting all Classes of the Community," by James Wilson;

"Essay on the External Corn Trade," by R. Torrens.

A work on the same subject, by P. Thompson, as well as "Essays on Free Trade and Protection," in the Edinburgh and Quarterly, will show all that can be said on these engrossing subjects.

On "Colonization and the Colonies," read Lectures by Herman Merivale; also,

"Colonization, particularly in S. Australia," by Sir C. Napier; and

Cornewall Lewis's "Essay on the Government of Dependencies."

On "Banks and Bankers," read a work, with review of failures, &c., by D. Hardcastle, jun., and

The works of J. W. Gilbart, General Manager of the London and Westminster Bank, consisting of

"The History and Principles of Banking,"

"The History of Banking in America,"

"A Practical Treatise on Banking," and

"The History of Banking in Ireland, and the Philosophy of Joint Stock Banking," by G. M. Bell.

"The Currency Question, an Examination of Evidence in Committee in 1840," and

"Country Banks and the Currency, from Evidence in Committee in 1841," by the same.

Read also the Life of Horner, in Brougham's "Statesmen," and Papers in the Edinburgh Review therein recommended, written in 1802–3–4.

On "Population," read Malthus, and the Reviews upon his Essay; also,

"Political Economy," by the same.

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" Whateley's Introductory Lectures,"

" M'Culloch's Principles,"

Jones's " Essay on the Distribution of Wealth,"

Ramsay's work on the same subject, with

" Principles of Population," by A. Alison, are the principal remaining works of note; Mr. Ricardo's work was much quoted some years since.

The Society for the Diffusion of Useful Knowledge has published " Political Philosophy, comprehending Principles of Government, Monarchical Government, Eastern Monarchies, and European Monarchies."

The rise, progress, and practical influence of political theories, and the rise and growth of the continental interests of Great Britain, form the subject of a very popular work by Heeren, professor of history at Gottingen.

Lord Brougham, during this last month, has published his opinions on political economy.

Besides, or instead of any or all of these, the articles on taxation, rent, or any other part of political economy, may be studied in the Cyclopædias. I have only to add, that most people are apt to consider this subject, indispensable as it is for understanding the news of the day, as involved in deep mystery, into which none but a chosen few can hope to become initiated. If there is one subject more than another on which it is desirable that all men should be informed, and on which almost all are most deplorably ignorant, it is political economy. Many of the works above mentioned are suited to the most ordinary capacity from beginning to end; nor is there one of which most young ladies might not improve by the study of many portions. Young ladies reading political economy indeed! some will exclaim; and were there not some so silly as to laugh in the wrong place, this and many other books would be wholly unnecessary. It is not many years since,

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if indeed there are not some circles now in which, reading of any kind was held ridiculous in women: but happily the opinion that ladies were designed "to suckle fools and chronicle small beer" is less prevalent.

We will next consider the writers on

MENTAL PHILOSOPHY and METAPHYSICS.—Abercrombie's work on the Intellectual Powers and the Investigation of Truth is the best for those who can only read one book. Another work much more interesting to the general reader is

Combe's "Constitution of Man" considered in relation to external objects; at the same time I should recommend one of Combe's works on "Phrenology," and his "Lectures on Popular Education." Whether the reader believes in Phrenology more, less, or not at all, the works of Combe and Gall are deeply interesting from the facts they contain. The Phrenologists, and Physiologists generally, write in a very lucid and pleasing style. Indeed, most persons must have observed that there is no class of men with whom it is so easy to converse, who keep more to the point, are more properly to be called clear-headed, than those included under the name of Medical men. Gall's work displays great learning, and is valuable to every one who would know the history of human nature. To be altogether ignorant of Phrenology, in the present day, is to be rather deficient in common information. It is now too late to laugh at the science, however much ridicule may attach to the ignorance of many who pretend to practise it.

Locke's work "On the Conduct of the Understanding" is brief, and easily intelligible. This, as well as many parts of "Watts on the Mind," is well suited to young persons. Those who would dip more deeply into Metaphysics should read

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Harris's "Philosophical Arrangements," and

Reid's "Essays on the Intellectual Powers of Man," to which is annexed an analysis of Aristotle's Logic—these two works will give a general knowledge of ancient Metaphysics;—then "Bacon's Novum Organon."

Locke "On the Human Understanding," and the works of Thomas Brown and Dugald Stewart.

But it is not my purpose to attempt to lay down a plan for readers capable of profound investigations; I would only remind them that Sir J. Mackintosh's papers in the "Encyclopædia Britannica," now collected in one large volume, give the character of every philosophical writer, and a criticism on his work. This book may be considered a valuable introduction to metaphysical studies.

"The Natural History of Enthusiasm" is a very clever Essay, which has gained great celebrity to its author. He has also written, among other works,

"Fanaticism," and

"Physical Theory of another Life."

The same author has written an Introductory Essay to

"An Enquiry into the modern prevailing Notions respecting the Freedom of Will, which is supposed to be essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame, by Jonathan Edwards." This is a very important subject on which to form a sound opinion.

Hume's Essays are very celebrated, though the sceptical character of the author must not be forgotten. They treat of matters, moral, political, and literary; the human understanding, the passions, principals of morals, and the natural history of religion.

Many works on Insanity are very interesting to the general reader—such as those by Munro, Mayo, and

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Willis. Of course, it is not intended that the practice of phrenology or of medicine forms part of the qualifications of any but professional men; still the facts on which the theories of every class of Physiologists are founded are so deeply interesting and generally useful, that they are supposed to be to some extent familiar to all persons of good education. In parts of Beck's "Medical Jurisprudence" you will find the tests of insanity, the kind of insanity by which persons are legally irresponsible, as well as many interesting cases, in which medical science has promoted the ends of justice. Also,

Smith's "Forensic Medicine;"

Winslow's "Plea of Insanity in Criminal Cases;" and

Dr. Pritchard's "Different Forms of Insanity, in reference to Criminal Cases," contain many interesting passages. Works of this kind, the unprofessional will read like a newspaper, as they happen to have leisure and curiosity. In opening books of this and, indeed, of every other kind, we should consider that we dip into them with our minds as we would into a jar of filings with a magnet; more or less will adhere and be gathered together in proportion as the instrument has been previously charged. During the season of early education and discipline the mind must be forced and tasked; but when we read no longer to form, but to fill the mind, we should be advised only so far as this: to open a certain set of books and examine their contents, resolving to close them when curiosity fails. And here we may also speak of a line of reading very generally useful, or

Popular Works on Medicine.—"Combe on the Constitution of Man" is very generally read by persons of all ages. Of late so many men of eminence have been impressed with a conviction that health and life are daily

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and hourly thrown away through ignorance of the most simple principles of health, air, exercise, food, and general habits, that many works have been written not only for the doctors but for the patients. Grimshawe's "Letters from a Surgeon to a Clergyman" were written expressly for the guidance of persons who, as is common with clergymen, are called upon to decide whether certain symptoms demand medical aid, and what is the best thing to be done in cases of poisoning, accidents, croup, &c., before the apothecary arrives. In my own experience, one life was saved by a lady having the sense to get a warm bath ready in case it should be prescribed when a child had the croup, and another case in which a fine fellow in the prime of life was killed by some one being so ignorant as to give him a plate of roast meat when he seemed recovering from an attack of inflammation.

Thomson's "Domestic Management of the Sick Room, teaching how to assist not supersede the Medical Man."

Reece's "Medical Guide, for Clergy, Heads of Families, &c."

Macaulay's "Popular Dictionary of Medicine."

"Curtis on Health."

Dr. Paris's "Treatise on Diet."

Any one of these will be found useful. Read particularly an article in the "Quarterly," No. CXXX. on Dr. Holland's medical treatment, and the case of St. Martin in America, in whom, from an open wound in the stomach, the process of digestion had been watched, and many hundreds of observations made on the digestibility of food and the influence of various habits both of the mind and body.

On Grammar, Logic, and Rhetoric, the following will suffice. The most useful English grammar I have

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ever seen is that by the celebrated William Cobbett. He treats particularly of the points on which persons are most commonly deficient. There is also a grammar well worth perusing at the beginning of Maunder's "Treasury of Knowledge." As works of a deeper and more philosophical character, Harris's "Hermes," and Horne Tooke's "Diversions of Purley," are known to most good English scholars. The "Edinburgh" and "Quarterly" also contain several instructive essays, which may be found by the index of each.

Dr. Crombie's "Etymology and Syntax of the English Language" is also in high repute.

On Logic, read Whateley's "Elements," and a Treatise by Dr. Moberly, and "Edinburgh Review," No. 115. The Oxford student should make Aldrich his text book, and use the treatises of Huyshe, Moberly, Hill, Questions on Logic and Answers to the Questions to explain Aldrich. Also Hampden's article on the Rhetoric of Aristotle, Woolley's "Logic," and select chapters of Aristotle's "Organon." Mr. Newman's "Lectures on Logic," delivered at Bristol, are much admired.

On Rhetoric, read Whateley's "Elements," Campbell's "Philosophy of Rhetoric," and translations of Cicero, Quintilian, and Aristotle's "Rhetoric;" also, Hampden's article upon it before mentioned.

Grammar, Logic, and Rhetoric are three subjects on which those only who are naturally fond of science should study deeply; still no one can be considered soundly educated who has not read and reflected on one treatise upon each subject.

Lastly. The best general History of Ancient Philosophy, Moral and Metaphysical, is that by Ritter, in 3 vols., translated from the German by Mr. Morrison of Trin. Coll. Camb.

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ON THE FINE ARTS.

PAINTING, Sculpture, and Architecture, are three subjects on which nearly all persons of polite education, professional or unprofessional, feel compelled to conceal ignorance if they cannot display knowledge. It is not my purpose to minister to the vanity of those who pick up the names of a few ancient masters or galleries and affect to be connoisseurs: but two or three simple directions for attaining the elements of criticism and a general history of art may be profitable in various ways. It will save us from that shame and confusion which we should otherwise feel when the fine arts form the subject of conversation; it will enable us to understand the elegant illustrations which authors commonly derive from the arts; it will qualify us to profit by the conversation of men of taste, giving a nucleus for gathering a new kind of matter, drawing forth a new power of the mind, and opening to us a never-failing source of the purest pleasure and refinement.

I trust I may encourage my young friends with the assurance that, great as is the advantage of cultivating a taste and acquiring knowledge of the fine arts, this to many minds is a work of very little time or toil. It consists more in observation than in reading, and in opening our eyes and ears with eager curiosity on occasions in which they are very frequently closed or turned away. Indeed, so prevalent is the opinion that to judge of any picture, statue, or piece of architecture requires some innate qualities with which only a chosen few are endowed, that many persons possessing not less judgment, but more honesty, than their neighbours, confess that for them to visit works of art is mere waste of time, that they know

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know what is pleasing to themselves, but cannot venture an opinion, being aware that such things are not within the sphere of their understanding. The large class of readers who will see themselves in this representation may be assured that they have formed a very unfair estimate of their own capacities; and that with a little attention to the following directions they may be better qualified to give an opinion of works of art than many of the most confident connoisseurs of their acquaintance.

We will begin with PAINTING.

First, Request some intelligent friend who is fond of drawing and of examining pictures, to accompany you to some extensive collection, and improve the opportunity according to the suggestions of the following anecdote:—

A youth of my acquaintance, who had been more than once in the National Gallery without seeing the peculiar merit of any of the pictures, chanced to visit them in company with a professional painter of correct judgment and good common sense. He observed on entering that he knew nothing of the value of paintings, and would gladly receive a little general instruction. The painter told him to look at each picture attentively, compare it with what he knew of nature, and say honestly not what others thought or what he had heard or read, but simply what impression it produced on his own mind. The opinions so elicited proved nearly all to savour of truth. In some instances, the artist told him to consider if he was conversant with nature under the peculiar forms represented, and whether he knew how much lay within the sphere of art; at the same time observing that these two points would require a comparison of paintings, first with nature, and then with each other. With such hints and cautions was this youth restricted to judging on such points only as were within the range of ordinary judgment. If he felt

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encouraged by the frequent corroboration of his own opinions by those of the artist, he was yet more prompted to the full use of his faculties and open expression of his sentiments, by the repeated assurance that nature had made nearly all persons judges to a certain extent, and that if any were disqualified to give an opinion of her imitators they were generally to be found among a certain set of pretending connoisseurs whose vanity had led them so long to appropriate the sense and opinions of others that they had lost the free use of their own. On that day my friend discovered how much he knew about paintings, and the precise points in which he was deficient; namely, that he wanted a more intimate and extensive acquaintance with nature, a knowledge of the limits of art, and correct standard of excellence in each kind of painting, as also the leading principles of perspective and composition. These are the chief points in which most common observers are deficient; therefore,

Secondly, Accustom yourself to observe landscapes, figures, &c. in nature, and compare them with paintings of similar subjects. To appreciate, for instance, the famous sea pieces by the Vanderveldes, you must observe the degree of buoyancy in ships upon the water, of distinctness in the outlines and picturesque swelling of the sails; and so also, with reference to other pictures, observe the clouds, the tints of evening, and the foliage at different seasons, and, indeed all other things, which works, below mentioned, will suggest.

Thirdly, Compare the works of those who have treated the same subject with different degrees of excellence. Do not join in decrying modern pictures unless you can discern their peculiar points of inferiority. Universal censure and universal praise are equally unphilosophical, and far from truth; both must be qualified. More knowledge

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is required to point out beauties than defects. Things are good and bad by comparison; we must therefore study the best specimens of each kind of pictures till they are firmly impressed upon our memory, so as to serve as a common measure or standard of excellence by which to value all others of the same class.

Fourthly, We must take every opportunity of conversing and comparing our own opinions with those of others, or, which is the same thing, after seeing several pictures by Claude or Titian, for example, we may read some account of their characters and criticism on their style. There is no want of critical discussions on the styles of the ancient masters; every picture of celebrity has been the subject of an essay. And as to the practicability of obtaining the advantage of conversation with those thoroughly conversant with art, it must be observed that men are generally communicative on the subject of their favourite studies. It is natural with man to take an interest in those of similar taste. Doubtless the Creator ordained this sympathy between those capable of instructing each other, as a provision for the improvement of society. At all events, believe me, there is such an instinct, and a really teachable spirit can generally find a master. Besides, as to paintings of genius, their admirers say that every time they examine them they discover new beauties, and that ordinary observers frequently point out a touch of nature which the professed artist has overlooked. Again, it is not absolutely necessary that you should meet an artist in a picture gallery to gain much of the assistance he is able to afford. Whenever you meet a man of taste in company, the drawing-room table will be found furnished with some book of prints taken from the works of ancient masters, which will readily furnish the occasion and the subject of a lecture. Young ladies, I am sure, can

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never be at a loss to improve such opportunities. And as to gentlemen, especially those who have money at command, if they will only inquire for one of the many ill-paid but well-deserving artists, they may receive such *peripatetic* lectures in the National or Dulwich Gallery as will be a very valuable initiation into the secrets of art. Indeed, most happy should I be, if, by this casual observation, I could open a new and honourable source of emolument to a class of men who conduce very much to the refinement and ornaments of life, and receive very little in return. How many thousands are there in London whose fathers have earned in the East sums which they are squandering in the West (end), and to whom it would, if they only thought of it, be a pleasure to be lionised for two or three mornings by a person well qualified to inform and amuse them! How many of that order of society who are called callous, selfish, and indifferent to all wants but their own, have quite heart enough to confess that they would feel an extra relish in their own dinner, if they had earned an appetite in a way that provided a more generous meal to one who had as much sensibility though less comfort than themselves!

Whether my readers adopt this or any other method of improvement, they should bear in mind that their object must not be to gain mere critical knowledge, and the terms and mechanical part of the art of painting. In this point of view a house-painter would be nearly as good a teacher as an artist. But they should endeavour to gain a correct taste of beauty and propriety of expression, as well as a due appreciation of that invention and grandeur of conception which distinguishes the highest specimens of art. Sir W. Scott showed that he knew the spirit in which pictures were to be studied, when he said that those of Sir David Wilkie gave him new

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ideas;—that there are ideas in pictures is a fact which many persons have yet to learn. But I must trust to works which will shortly follow, to show how paintings by men of genius are to be read almost like a poem, and that the conceptions of a grand imagination and select delineation of nature's beauties are the subject-matter of painter and poet alike, though the one conveys them with the pencil and the other with the pen.

I will now enumerate the books best suited to give a general knowledge of art.

Sir Joshua Reynolds's "Discourses to the Students of the Royal Academy" have been lately published, illustrated by explanatory notes and plates by J. Burnet, F.R.S. Those who cannot procure this work may purchase for one shilling and nine-pence No. XXVII. of the "Student's Cabinet Library of Useful Tracts," containing a very excellent selection of those discourses. Sir Joshua, it must be observed, was a very accomplished scholar. Before Edmund Burke published his "Letters on the French Revolution," he submitted them to Sir Joshua's consideration. All of these discourses show a very superior mind, and are valuable to students of every kind of art and literature. I have scarcely known any questions arise concerning the limits and province of the imaginative arts which these writings do not tend to elucidate. The following topics may serve as a specimen:—How to "snatch a grace beyond the reach of art:"—different stages of art; selecting better than copying; how to gain the materials of knowledge; of the grand style; of beauty; general nature to be distinguished from local fashion; the meaning of invention; exact copying of nature, not properly to be called natural; genius begins where art ends; meaning of taste; standard of

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taste; the style and characteristics of each school and ancient master, &c.

At the same time that we read Sir Joshua's discourses, and all other lectures or essays on art, Pilkington's "Lives of the Painters" will be a useful hand-book. Of this there is a good abstract, in one small volume, by Dr. Shepard, who selected and abridged 100 out of 1400 of the lives written by Pilkington. This is quite comprehensive enough for general purposes. I would recommend the student to procure an interleaved copy, and take it with him as a convenient catalogue and critique when he visits collections of paintings. For, suppose he sees some paintings by Claude or Titian, by turning to their respective biographies he will have his attention directed to the peculiar characteristics of the style of each. He will feel an interest in making a memorandum, as that such a landscape is in such a gallery, or that such a picture more or less exemplifies any critical remark. While reading or looking over a catalogue of an exhibition which he has not yet visited, he can write down the place where any celebrated picture may be seen on some future occasion.

It may be useful here to enumerate the several schools of painting. These are,—

The Roman school, comprehending Raphael, Cherubino Alberti, Giovanni Alberti, Caravaggio, Gauli, Michael Angelo Campidoglio, Carlo Maratti, Andrea Sacchi:

The Venetian school, in which are, Titian, Annibal Caracci, Tintoretto, Paolo Veronese, Ludovico Caracci, Giacomo Bassano, Francesco Bassano, Francisco Bolognese:

The Florantine school, with Michael Angelo Bounarotti, Andrea del Sarto, Leonardo da Vinci:

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The Bologna school, with Guido, Albano, Domenichino, Guercino, Lanfranc, Correggio:

The Flemish and Dutch, of which are Rubens, Vandyck, Rembrant, Teniers, Godfrey Kneller, Wouvermans, Vanderveldt, Albert Durer, Hans Holbein, Sir Peter Lely:

The French school, with Poussin, Le Brun, Perrier, Fresnoy, Claude:

The Spanish school, of which are Murillo, Ximenes, Velasquez, Gallego: and others in each school too many to mention.

Of the English school, the most remarkable are the following, noticed in Allan Cunningham's "British Painters":—Jameson, the Scotch Vandyck; Verrio, La Guerre, and Thornhill, architectural painters; Hogarth, Wilson, Reynolds, Gainsborough, Ramsay (Scotch), Romney, Runciman (Scotch), Copley, Mortimer, Raeburn (Scotch), Hoppner, Owen, Harlow, Bonington, Cosway, Allan, Northcote, Sir T. Lawrence, Sir H. Beaumont who aided in forming the National Gallery, Liverseege, Burnet, Fuseli, West, Bird, Barry, Blake, Opie, Morland.

Of the painters of latter days, Mr. Bulwer, in his "England and the English," enumerates in historical painting, Haydon, Hilton, Westall, Etty, Martin; in portrait painting, Owen, Jackson, Pickersgill, Philips; in fancy painting, Wilkie, Maclise, Parris, Howard, Clint, Webster, Newton; in landscape painting, Turner, Stanfield, Fielding, Callcott, J. Wilson, Harding, Stanley, besides Landseer, Roberts, Prout, Mackensie, Lance, Derby, Cooper, Hancock, Davis.

Dr. Shepard gives the following list of books which he considered necessary to be consulted, in order to become a judge of painting:—

Vasari's "Lives;" Sandrart's "Lives of Painters;"

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Du Piles's ditto ; Lord Orford's, 4 vols. ; " Vertue's Life ;" " Gilpin on Prints ;" Dallaway's " Anecdotes ;" Cochin's " Travels through Italy," 3 vols. *French ;* " Richardson on Painting ;" Raphael Mengs' " Works," 2 vols. ; Winckelman's " Works." Forty years ago these were probably the best works, but all that is valuable in them has doubtless been adopted by later authors. The three following works in the same list are still popular :—Sir J. Reynolds's " Lectures," above mentioned ; Cumberland's " Lives of Spanish Painters," and Fuseli's " Three Lectures ;" a copy of the last is published in the " Life of Fuseli."

I have before said that a continual comparison of pictures with nature and with each other is the chief source of knowledge ; still some books will quicken our observation both of nature and of art ; of these the best, next to the Discourses of Sir Joshua, are—

" Criticisms on Art," and " Sketches of the Picture Galleries of England," by Wm. Hazlitt. This contains catalogues of the principal galleries.

Mrs. Jameson's " Handbook to Public Galleries of Art," in or near London.

" Art and Artists in England, being Descriptions of the Public and Private Collections of Works of Art," by Dr. Waagen of Berlin.

" Handbook of Painting : Italy." Translated from the German of Kugler, by C. L. Eastlake, R. A.

" Painting and Fine Arts," by R. B. Haydon and W. Hazlitt.

" Synopsis of Practical Perspective, Lineal and Aerial," exemplified by 19 Plates.

" Book of the Cartoons," by the Rev. R. Cattermole.

" The Dresden Gallery," consisting of drawings on stone from the finest originals in this collection. This is

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an expensive work, consisting of 120 pictures, price when complete about 40*l.* Still separate numbers of this work are not uncommonly accessible.

"Selection of Figures from Pictures in England," by Claude, Watteau, and Canaletto; combining Arabesques and other embellishments with figures and groups, from celebrated works by these masters. "Presenting a great number of subjects capable by their variety and interest of affording a large fund of amusement and instruction both in the drawing-room and study of the amateur." Similar use may be made of many prints in the "Pictorial Bible," Fisher's "Illustrations of the Bible from the Old Masters," with 60 Plates; and "Mant's Bible." I remember seeing a young person quite surprised at the extent to which she was able to discriminate the styles of different masters after turning over a set of these illustrations.

Merimée, "Art of Painting in Oil and Fresco," describes all the methods and materials used by the great continental schools of painting during the best period of the art. It has been translated by W. B. S. Taylor, who has added an historical sketch of the English school of painting.

"Museum of Painting and Sculpture," being a collection of engravings from the principal pictures, statues, and bas-reliefs in the galleries of Europe, with 1200 plates! Price six guineas.

The works of Hogarth, with explanations of each plate, have been published in the "Penny Magazine," but more completely in fifty-two numbers by John Nicholl's, F. S. A. Of all the paintings in the National Gallery those of Hogarth are examined by the greatest number of persons. This observation was confirmed by one of the attendants.

Allan Cunningham's "British Painters" in the "Fami-

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ly Library," is a book of much general information. The same author has written a "Life of Sir David Wilkie." Much may also be derived from the "Life of Titian;" "Life of Sir Thomas Lawrence;" "Life of Fuseli."

We will next consider

The ART OF SCULPTURE, though comparatively little remains to be said. By cultivating a taste for the highest order of painting, which is characterised not by meretricious ornament but grandeur of conception and simplicity of execution, we shall not be at a loss to judge of sculpture.

The history of sculpture is very fully given in the "Penny Cyclopædia." You will there find an enumeration of all traces of the arts found in Scripture. The extent to which it flourished among the Hebrews, Babylonians, and Phœnicians being little known is the subject of only a few pages: but the style of sculpture at different periods among the Persians, Egyptians, Etrurians, Greeks, and Romans, admits of being illustrated with reference to existing remains. Of each of these schools, therefore, we have a succinct account. The history of Greek sculpture is written with peculiar care, and in the space of a few double-columned pages the reader may have a clear general view, sufficient, indeed, to give an increased interest in the collection of the British Museum, as well as in drawings of these and many other admired works not so easily accessible. The revival of the art in Italy is usually ascribed to the tenth or eleventh century, though Flaxman traces it from the age of Constantine. Fuseli remarks that the arts had never been wholly lost in Italy, because their many barbarians had been long used to behold works of art while serving in the Roman armies, and were thus animated with a nobler spirit than the less disciplined invaders of other lands. Be this as it may,

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the history of the revival is given in the same article, nearly down to the present time. I can recommend also the articles on Bronze, Polycletus, Phidias, Phigaleian Marbles, Elgin Marbles, Townley Marbles, Praxiteles, Benvenuto Celleni.

Allan Cunningham's "Lives of the British Sculptors" in the "Family Library" contains a good account of British art.

The "Encyclopædia Britannica" has also an article on sculpture, with more criticism than that in the "Penny Cyclopædia." It is illustrated by plates, which, indeed, are almost indispensable for an essay on art which is not purely historical. Many works above mentioned, especially those on painting, throw light upon the art of sculpture: this will appear even from their titles. Mrs. Gray's "Etruria," Sir G. Wilkinson's "Egyptians," and Dr. Wordsworth's "Illustrated Greece," of course supply the best possible information on Etrurian, Egyptian, and Grecian art respectively.

Reveil's "Museum of Painting and Sculpture" gives not only the paintings, but the statues and bas-reliefs in the public and private collections of Europe.

"Description of the Ancient Marbles in the British Museum, with Engravings," will teach the principles of criticism.

"The Monumental Remains of Noble and Eminent Persons" comprises the sepulchral antiquities of Great Britain.

Flaxman's "Lectures and Illustrations of Hesiod, Homer, Æschylus, and Dante" are beyond all praise. "The Life of Flaxman" and of every other sculptor will convey much general information. I have only to add, that the British Museum, Westminster Abbey (of which a history has been written by Smith, Flaxman,

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and others), and almost every cathedral, will not fail to improve a visitor who carefully examines and compares every piece of sculpture, and takes the earliest opportunity on his return home to correct his own observations by conversing with men of taste, or by reading critical essays on the respective artists.

Lastly, on ARCHITECTURE. The same remarks as to method, prints, illustrated works, general observation, conversing with men of taste, will of course apply to this subject.

To begin with a general view, take the article on Architecture, contaned in a few pages of Chambers's "Information for the People," price only three-halfpence. In this we have an outline, and by means of its many simple woodcuts may learn to distinguish the several orders and styles. Study this paper till you have a clear and comprehensive knowledge of its contents; and from that moment you will be much more competent to speak of architecture than most of your neighbours; so rare is it to find persons conversant with the shortest treatise, even of an easy and interesting subject.

Secondly, take Barr's "Anglican Church Architecture," which contains also interesting details of ecclesiastical furniture: Bloxam's "Gothic Architecture" is also very clearly written: both of these works have numerous engravings. As a companion or dictionary for constant reference

"The Glossary of Architecture" is admirable: this contains explanations of the terms used in Grecian, Roman, Italian, and Gothic architecture, with 700 woodcuts: 400 additional examples to the same work have lately been published separately. For further information read the paper on "Gally Knight's Architectural Tour," No. CXXXIX. of the "Edinburgh Review;" and others

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which may be found both in that and the "Quarterly." Also, the Cyclopædias, under the terms Architecture, Arch, Architrave, Ionian, Corinthian, Pæstum, and under the name of any famous building, temple, &c.

Read also, in No. XIX. of the "Family Library" the lives of William of Wykeham, Inigo Jones, Sir Christopher Wren, Sir J. Vanbrugh, James Gibbs, William Kent, and Sir W. Chambers, who, I am happy to observe, as an encouragement to young men of fortune to avail themselves of all the opportunities which wealth commands, was employed by George III., when heir apparent, as a tutor in architecture."

When the student of the Fine Arts has fully availed himself of all these hints, he may be safely trusted to run alone.

THE WAY TO STUDY THE SCRIPTURES.

If my readers have not "an understanding heart," they stand in need of spiritual assistance, and must seek it where alone it is to be found, before they can ever be qualified to "read, mark, learn and inwardly digest" the Holy Scriptures. For they are, as says the Apostle, *spiritually discerned.* None but those of poetical taste can appreciate the poetry of Scripture: none but those of musical taste can appreciate the flow of its most harmonious periods, though aided by all the powers of music. The poet has a natural sympathy for the one, and the musician for the other. Can the sluggard and the drunkard enter into your meaning when you speak of the pleasures

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of the temperate man as he goes forth to hear the carol of the lark and breathe the fresh incense of the morning? Can the young appreciate the sober cautions and chastened judgment of age? Can the old enter into the buoyant hopes and bright visions of youth? If not, what do these instances prove? One lesson is taught by each; namely, that our enjoyment or appreciation of every pleasure depends on a certain discernment, habit, or other qualification in ourselves, and therefore the mind best adapted to judge of one may be no kind of measure of another.

May we not, then, suppose that spiritual things also require a peculiar discernment, habit, or other qualification? For spiritual things are of the nature of deep counsel and eternal truth, which require the humble and teachable disposition of age: secondly, they savour of all that is pure, simple, and, in the best sense, natural, so require the wholesome taste of chastened temperance: thirdly, they are of the nature of what is most lovely, noble, exalted and divine; they require a spirit of holiness, fervent piety and thoughts above mere things of earth. It appears, then, that under the name of Spiritual are included several orders of things of which each is allowed to require a peculiar taste or other qualification, taken separately: much more, then, shall a peculiar qualification be required for enjoying, improving by, or entering into the spirit of the same things taken collectively. Spiritual things, therefore, can only be understood in a peculiar way; they are not intellectually discerned; but, as says the Apostle, they are "spiritually discerned;" that is, they are discerned, understood, and appreciated only by those to whom there has been given a heart in sympathy, in unison, and in harmony with them.

However, the advice I proposed to give concerns the mind. I must therefore presume that my readers have to

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some extent the necessary qualification for studying the holy writings, and proceed to lay down a plan for improving by what the Scriptures address both to the mind and to the soul without further caution or comment.

Let us consider the best method of studying,

First, The text of Scripture—the Word.

Secondly, Commentaries; to which belong,

Thirdly, Biblical antiquities—Jewish history—versions of Scripture, and

Fourthly, Doctrines—Articles—the Prayer-Book.

Fifthly, The principal writers on Divinity in order.

Sixthly, Books for the closet.

1. THE TEXT OF SCRIPTURE.

Select a copy of the Bible not larger than an octavo with as much margin as possible. The one I use has uncut edges and flexible back, a minion 8vo. from the Clarendon Press, without marginal references. If you use a 4to. volume, you will not so readily turn to parallel verses. A large Bible is best for reading aloud, but a small Bible for the study. Marginal references, every student blessed with a sound and active mind should make for himself. When you make a study of the Scriptures, read with pen in hand; and decide on a few simple marks to affix to verses which are most important, as supporting doctrines, proving the genuineness or authenticity of any part of Scripture, or requiring further thought or illustration. These marks will enable you to refresh your recollection of any book of the Bible in a very short space of time. In my Bible the letters *T* mark passages most suitable for the text of a sermon, or for a rule of daily conduct. *Q* marks a difficulty, for further consideration or inquiry. When

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any new commentary falls in my way, I can at once test its value by passages of real difficulty. Again, *Art.* 1, 2, or 3, denotes that a verse contains a very plain proof of one of the Thirty-nine Articles. *Ch.* denotes an argument in support of an Establishment.

It is advisable, every time you read a book of Scripture to propose one subject for particular attention. Read the Gospels, once to see wherein they agree and wherein they differ, and mark M. Mk. L. J. or any one or more of these initials according as St. Mathew, Mark, Luke, or John have also mentioned any parable, miracle or other memorable part of our Lord's history occurring in the Gospel before you. Read them a second time for internal evidence of their truth. A third time with a Diatessaron to mark the order of events or any other matter of instruction. To those fond of literature, the Scriptures will have also another and a wholly different value, for literary and secular purposes. For the Bible is allowed to be the most curious book in the world. It contains more knowledge of life and of the human heart than all the writings of Shakspeare, Horace, Clarendon, Thucydides, and as many others as we please to mention. It comprises all that was discovered, and much more that was overlooked, by the moral philosophers of ancient and modern times. And the proof is this:—Butler may be said to have been the corrector of the ancient ethical writers. Mackintosh, Robert Hall, and Dr. Chalmers, no inconsiderable writers of modern times, acknowledge that they were taught by Butler, and Butler pretends only to have been taught by Scripture. Well then might the Rev. H. Melville say, "It is a truth made known to us by God and at the same time demonstrable by reason, that in going through the courses of Bible instruction, there is a better mental disci-

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pline, whether for the child or for the adult, than in any of the cleverly devised methods for opening and strengthening the faculties."

It is advisable, however, to bear in mind when we take up the Scriptures to gather the precious seed and when to examine the husk—when to read the Word and when the letter; and since it is allowable in a proper spirit to improve the mind as well as the heart, and since ignorance of the Scriptures, in the present state of society, is happily accounted a disgrace, no less to the scholar than the man; it is convenient for literary purposes to keep a separate copy, in which to enter observations, as we read of Oriental customs, Jewish antiquities, Natural history of the Bible, or any thing else illustrative of Scripture. To show the interest and the great satisfaction which may arise from being thus attentive in the pursuit of knowledge, I will select from one of my own Bibles a few notes, which, without the method I recommend, might pass unheeded through the mind.

At Gen. vi. 15., "The length, depth and width of the 'Great Britain' steam-ship is in feet exactly what the Ark was in cubits!"

Acts xxviii. 1. *Melita*, certainly not Malta, but an island in the Adriatic called Melite, where there are snakes, though in Malta there are none, and of which the people were in St. Paul's day *barbarous*, but at Malta civilised. Besides, Malta is not in *Adria*, though Melite is.—*Coleridge's Table Talk.*

Acts xxviii. 13. "*Fetched a compass.* A friend, in making the same voyage from Syracuse to Rhegium recently, observed that a considerable *sailing round*, as the Greek means literally, was unavoidable.

Gen. viii. 9. The *dove.* Dr. Meuse says that the N. American Indians have a tradition of a *big canoe* in which

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came *eight persons* across the water *caused by the Great Spirit.* They hold the willow sacred because *a dove flew with it from the canoe.*

John i. l. At Otaheite, the names of the superior deities are the Father, the Son, and the Friend Bird, which inspires the priests.—*Serle's Horæ Solitariæ.*

Job xxix. This chapter moved Sir J. Mackintosh to tears on his death-bed.

These instances will exemplify my meaning.

Again, the poetry of the Bible and the beauties of natural and simple diction deserve attention. To commit them to memory is the best exercise for the improvement of taste. Wordsworth once remarked that he knew no poetry finer than that of Jeremiah. Mrs. Hemans preferred St. John to the other Evangelists. Coleridge considered the Epistle to the Romans the finest of St. Paul's compositions. These are hints for the exercise of criticism. Again, whenever you read, compare scripture with scripture. Commentaries at best are only like advisers, who may assist for the moment, but never yet made any man wise. While you trust to commentators you will never gain the full use of the faculties which God has given you; nor indeed can you hope to enjoy any thing better than a flat, insipid, spiritless dilution of scriptural truth. With respect to the difficulties of holy writ, either they can be solved in an obvious and satisfactory way or they cannot. If they can, a person of ordinary understanding, by examining the context and seeking similar expressions may solve the difficulties as well as any commentator; if they cannot, the opinions of commentators, though sometimes instructive, are frequently of little use, differing widely from each other being enveloped in a cloud of words, and more fanciful than reasonable. On these grounds I maintain that one hour's study with references is worth ten with notes. Compare

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verse with verse, and let your maxim be "Every reader his own commentator."

Learn by heart one verse of the Bible every day. One of my friends takes the first verse which meets his eye as the Bible happens to open. A better plan is to mark the verses you prefer in several books, and learn them in order. If you are not contented with one, choose a second or a third from a different part; but do not impose too much upon yourself at first. The great thing is never to omit one verse each day. Do not despise the importance of this method, still less the self-command which constancy in its performance, requires. I warn you that it is not very easy so to learn 365 verses in the year without being once in arrears. If you miss a day do not allow yourself to make it up; but let the inequality between the number of verses and of days continue as a punishment. Perseverance and regularity will insure such a knowledge of the more familiar texts of Scripture as experience alone can render credible. But remember that all depends on the regularity and uninterrupted habit. Mark the 30 or 31 verses on the first day of each month, and consider you have failed unless the number of the day and of the verse are the same. The Hebrew or Greek version is of course to be preferred by scholars; still none should omit the English.

One of my friends, a young lady, takes much interest in writing out the verses to which the marginal references of the Bible allude. Her paper is ruled by the stationer with one vertical column about two inches wide, for the text; the rest of the page has horizontal lines. One line also guards the margin that the work may in future years admit of being bound. This is a much more profitable employment than knitting, though ladies may be allowed

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to do both. Who would not be more proud of a mother who bequeathed him a commentary than a quilt?

The Society for the Diffusion of Christian Knowledge has published a prayer-book with marginal references. The Catechism, the Two Sacraments, and the Articles would be very useful portions for such illustration. In the last age young ladies used to be taught at school to present their mammas with a sampler; if every young lady and young gentlemen too were required to produce a neat copy of all the scripture proofs of our liturgy, it would produce a wonderful extension of scriptural knowledge of the soundest kind.

Another exercise, really invaluable to clergymen especially, is to make a scriptural common-place book. This will require the use of two books, one as a day-book, another as a ledger. The day-book must be always at hand as you read the Bible from end to end. In this you will write down promiscuously any illustration of the divine attributes, faith, justification, types, prophecies, and innumerable other topics, as you please. Then in your ledger you will enter each of these under its proper head, which you will also notice with the number of the page in the index. A small work of this kind has been published by Chalmers.

Lastly attend particularly to the style, dates, and proofs of the genuineness and authenticity of the several books of Scripture; and read the history of the different translations. For this purpose Gray's or Percy's "Key," Tomline, or Horne's "Introduction," will be serviceable.

2. WORKS OF COMMENTARY AND NOTES.

We will now consider some of the many valuable

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works which have been written to explain the several books or parts of Scripture respectively.

First. *On the whole of the Bible* it will be enough to mention

Horne's "Introduction," which contains information so varied, that few persons can require more. And here I remind my readers that this work contains further instructions on Theological reading.

The "Epitome of Horne's Introduction" (1 vol), and "Key to the Bible," by the Society, will be useful for those who have little time for study.

The Commentaries to the Bible by Mant, Scott, Clarke, and others, are well known.

Secondly. *On the Old Testament*, Gray's "Key" is very valuable. That of Tomline is also useful. Bishop Horsley's "Biblical Criticism" is highly esteemed by the few who know it. A new edition is now advertised in a more convenient form.

Thirdly. *On separate portions andsubjects of Scripture.*

On the Pentateuch, Graves's "Lectures" display much useful learning.

The "Horæ Mosaicæ," by G. S. Faber, 1818, is much admired for scriptural learning and truth.

Warburton's "Divine Legation" is one of the standard pieces of English literature.

On the Prophecies generally, read Sir I. Newton and Davison's "Discourses upon Prophecy," also Keith.

On the minor Prophets only, Bishop Newcome and George Hutcheson (1675) have written. The first is termed "critical and useful," the second "pithy, full, and spiritual.

On the historical parts, read "History of the Bible,"

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and "History of the Jews." Also a most useful analysis given at the end of Mant's Bible.

On the whole of the New Testament, Percy's "Key to the New Testament" is very popular. "Paraphrase of the New Testament," by Richard Baxter, 8vo. 1810, is said to be a book "of much piety and good sense, but very brief." All commentaries will naturally be brief, when the author means rather to solve than evade difficulties.

Doddridge's "Family Expositor." Every work must be valuable by the author of the "Rise and Progress;" of whom a writer in the "Edinburgh Review" truly said that "no man on earth more breathed the atmosphere of heaven. He writes like a man of open and honest mind; every page bears the stamp of truth."

On the four Gospels. Campbell's "Four Gospels translated" is a valuable critical work. Read also

Elsley's "Annotations on the Four Gospels and Acts of the Apostles."

Bishop J. B. Sumner's "Practical Expositions on the Gospels of Matthew and Mark."

The English "Diatessaron" is useful to mark the order of events.

On the Miracles, read Campbell's work.

On the Epistles of St. Paul, Paley's "Horæ Paulinæ" will never be superseded.

Shuttleworth's "Paraphrase of the Epistles" is the most concise and generally useful commentary.

On St. Peter, Leighton's book is one of the first of scripture classics.

It will be of no real use to proceed with a list of the commentators of each separate book of the Bible; because every one who has read half of the works already mentioned, must have risen above the rank of those I presume to instruct. I must refer to Mr. Bickersteth's

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"Christian Student," which contains a classification of the booksellers' theological catalogues, with remarks.

On Biblical Antiquities. Many works combine entertainment with instruction; such as

Jenning's "Jewish Antiquities."

Lightfoot's works, chiefly on the same subject.

Shuckford's "Sacred and Profane History, connected."

Prideaux's "Connection of the Old and New Testament."

Harris's "Natural History of the Bible."

Burder's "Oriental Custom and Literature."

Callcott's "Scripture Herbal."

Townley's "Illustrations of Biblical Literature."

Carpenter's "Scripture Natural History, or an Account of the Zoology, Botany, and Geology of the Bible."

All of these works are highly valued. Those of Lightfoot, Shuckfordt and Prideaux are standard classics. The last six though not less improving may be termed light reading, and give agreeable relief to severer studies.

3. ON DOCTRINE.

Of the Person and offices of Christ. Horne recommends "Stuart's Letters to Dr. Channing" as admirably depicting the subtle criticisms of an accomplished Unitarian, in a fine spirit of Christian philosophy. Mr. Bickersteth mentions Gurney's "Biblical Notes to confirm the Deity of Christ," as a very solid, able, and profitable illustration of texts of Scripture.

On the offices of the Holy Spirit. Serle's "Horæ Solitariæ" exhausts the subject. In his chapter on the

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Trinity, he has availed himself of his extensive classical learning. Heber's "Bampton Lectures" are on the Holy Ghost as a comforter. Of Dr. Burton's Sermons, two treat of the sin of blasphemy against the Holy Ghost, in a very sound and consistent manner.

On the Trinity. Serle's Essay, above mentioned, and Horne's "Scripture Doctrine of the Trinity; also sermons and works too obvious to mention.

On Election and Predestination. There are some very fair and reasonable remarks in "Christ our Example." Bishop Tomline's "Refutation of Calvinism," gives all that can be said on one side, and Thomas Scott's "Remarks on Bishop Tomline's 'Refutation,'" on the other. Read the 17th Article of the Church, in Burnet. Copleston on "Necessity and Predestination," alludes to Scott, and terms him the most pious and temperate of modern Calvinists, though his doctrine of predestination, he says, "appears to me mistaken and dangerous." The Rev. J. Scott, in the life of his father, shows that he was very cautious of bringing this doctrine before a mixed congregation, and once observed of Wilberforce's book, that it was not Calvinistic, and so much the better, being more suited to the class of persons to whom it was addressed. In studying this doctrine, we should consider whether authors do not dispute about a word, while they agree about the thing.

On Faith and Justification, read Bishop Barlow's "Two Letters on Justification." Of this it was said by Archdeacon Browne, "The subject is treated with a degree of closeness of reasoning and logical accuracy, which defies confutation." Also Burnet's 11th Article.

On Baptism. The sentiments of the writers of the first four centuries, are given in Wall's "History of Infant Baptism." There is also a well known treatise on bap-

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tism by Matthew Henry, and numerous sermons and essays both before and since. Read especially Burnet on the 27th Article.

On the Lord's Supper. Burnet on the Articles 25, 26. 28, 29, 30.

4. READING FOR CONTROVERSIALISTS.

First, *Against Infidelity.* On the evidences of Christianity, the following books, some simple, some abstruse, comprise answers to every possible objection.

Paley's "Evidences of Christianity," I have already mentioned. Almost the whole is easily intelligible, and many chapters so interesting as to require but little effort. It is universally allowed to be one of the first argumentative works in the English language.

Paley's "Horæ Paulinæ," is also considered very convincing, as well as one of the best commentaries on the Epistles. With this we may class Keith on the Prophecies, and the works of Bishops Hurd and Newton; as also Campbell on the Miracles. All of these combine explanation with argument.

Shuttleworth's "Consistency of Revelation with Human Reason," I have always considered especially valuable, because it meets the very difficulties which are most likely to occur to men of fair mind, honestly open to conviction. With this book I should class,

First, "Graves on the Pentateuch," a very learned work, yet easy to understand. Few books should be chosen before this; it contains facts and reflections which are highly necessary to be known, though very unlikely to be found in common authors; and,

Secondly, "Watson's Apology for the Bible," of which George III. is said to have observed, he did not know that

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the Bible needed any apology, not considering that Justin Martyr, and others of the early Christians, used to set forth defences of the Gospel under the name of Apologia, which, in Greek, means a defence. Watson and Graves wrote in answer to the cavils of Paine and other infidels of the French Revolution. M'Ilvaine's "Lectures on Evidences," gives an account of the death of Paine, which, if well known, would be the best antidote to the poison of his life; it is an intelligible selection from Paley and others, containing but little original matter.

Of Butler's "Analogy," I knew one who said that he always doubted till he read it, and never doubted after. The reasoning is too deep for many readers, yet I would have all give it a fair trial. I have known cases in which it has been comprehended by those who had the greatest diffidence in attempting it.

Gregory's "Letters," are much recommended, as giving a plain and easy exposition of difficulties.

Sumner's "Evidences,"

Lardner's "Credibility,"

Gibson's "Pastoral Letters,"

Jenkin's Reasonableness," and

Stillingfleet's "Origines Sacræ," are all works of authority.

Paley and Butler, if well read and digested, nearly exhaust the subject. Butler shows that there is no reason why we should not believe, and Paley that there is much reason why we should. Shuttleworth is the best substitute for Butler. The value of the "Analogy" cannot be fully appreciated without considering the urgency of the times in which it was written. Butler observes, "It comes, I know not how, to be taken for granted, that Christianity is now at length discovered to be fictitious." Horace Walpole said that Queen Caroline particularly recom-

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mended his father to read it; indeed, it was wanted in high life, for Lady Montague, even while she expresses her alarm at so many young ladies being infidels, speaks in a way which shows she regarded religion as rather useful than true.

Robert Hall's sermon on "Modern Infidelity," is very celebrated. This is a masterly composition, showing enlarged and comprehensive views.

Secondly, *In Controversy with Jews*, Bishop Kidder's "Demonstration of the Messiah," and Thomas Scott's "Discussion on the principal Question between the Jews and Christians," in reply to the Rabbi Crool. Of course all other works on evidences will be of much service, but Scott's reply to the Rabbi's "Restoration of Israel," teaches us to avail ourselves of every advantage which the faith of a Jewish adversary affords, and "discuss every important question concerning the Messiah of the Old Testament, on the ground of the Old Testament only."

Thirdly, *Against Popery*, Finch's "Sketch of the Roman Controversy," is said to contain a valuable collection of documents from many sources.

Bishop Marsh's "Comparative View of the Churches of England and Rome."

M'Ghee's "Truth and Error contrasted."

Pascal's "Provincial Letters," affords the most witty and keen exposure of the Jesuits. Both for the brilliancy of composition, and the influence they exerted, these letters hold the highest place in the history of literature.

Besides these, numerous works have been written in the form of sermons, and notes of particular controversies, as well as histories, digests, and replies, which a bookseller's catalogue will point out.

Fourthly, *Against Arianism*, read Whittaker's "History of Arianism;" Burnet's "Articles," and the works

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which are recommended on the Trinity. This course of reading will apply also

Fifthly, *Against Socinianism;* read also J. Edwards's "Preservative against Socinianism;" Wardlaw's "Discourses on the principal Points of the Socinian Controversy;" and Fuller's "Calvinistic and Socinian Systems compared."

Sixthly, *Against Dissenters from the Established Church.*

The great champion *of the Established Church* is Hooker. His "Ecclesiastical Polity," like the writings of most men of true genius, is calculated to enrich and expand the reader's views on a variety of subjects. But Hooker is too grave a writer for the youthful student. Thelwall's "Letters (one duodecimo) on the Church," explain in a clear and familiar way, the nature of the Establishment, the excellence of our liturgy, and the importance of a national church. Boyd on "Episcopacy," enters more deeply into the origin and authority of our Church. To those who have not time to read Mr. Boyd's larger work, I would strongly recommend his "Lectures on Episcopacy," delivered at Cheltenham. Mr. Thelwall recommends M'Neile's "Letters on the Church;" also the Rev. A. M'Caul's three sermons on "The Divine Commission of the Christian Ministry," and the "Principles of a Church Establishment." To the general reader a truly valuable work is "Essays on the Church," by a layman. This author modestly pretends to be only a compiler, who having read all the pamphlets for or against the dissenters, which appeared about the year 1833, endeavoured to bring the whole argument within the compass of one small volume. Chalmers' Sermons should also be read; also an article in the Edinburgh Review, vol. xxvi. From Dr. Dwight's "Travels in New-England and New-

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York," we learn how little the "case of America" proves against an establishment; an extra is given in "Essays on the Church."

5. THE PRINCIPAL WRITERS ON DIVINITY.

A mere list of authors will seem of little use; but my object is to induce the student to follow some method in his selection; to read writers of the same period at the same time, in order to learn the peculiar character and style of each school, so to speak, of divinity. It is useful also to compare the changes in theological writing with those of other branches of literature. The different styles of composition may also be noticed, and more particularly the change from the weighty to the wordy style with smooth sounds instead of hard sense.

The following classification of Divines is that adopted by the Rev. E. Bickersteth in his "Christian Student," first published in 1829. This is a valuable guide in Divinity studies. Of course since its publication many works have appeared deserving of notice: and not a few have been rendered available by translations, selections, and reprinting.

The number of volumes of a serious character read by some persons, in the course of a year, is so great that if, instead of mere casual recommendation, they would be guided by the following lists of writers they might soon gain a very comprehensive knowledge of Theology.

First. The FATHERS. Dr. Chalmers fairly says, "We ought not to cast the Book of Antiquity away from us, but give it our most assiduous perusal, while at the same time we sit in the exercise of our free and independent judgment over its contents." The writings of many of the Fathers are now accessible by means of English trans-

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lations. Still the remembrance of all the tales of pale students, dusty folios, and the midnight lamp in monastic cells, which used to be associated with the very names of the Fathers, has not quite passed away; and therefore I am not sanguine that many will be persuaded even to open one of these awe-inspiring volumes should it fall in their way: nor can I be disappointed if some cannot be induced to read first and judge afterwards.

As to another class of persons who do not hesitate to avow an utter indifference to the writings of the Fathers, I have only to say that to feel no curiosity about the compositions of men who were the first and foremost of Christian champions in times the most critical to the faith, and who have bequeathed to us the readiest weapons against the sceptics of our own times—to care nothing about Justin Martyr, Tertullian, Cyprian, Chrysostom, Athanasius, Augustine—to feel no curiosity about the works of those who, like Jerome and Origen, have done much to restore and preserve the pure text of Scripture, this certainly betrays a feeling hard indeed to reconcile with a due sense of our Gospel privileges. "It is difficult indeed to be insensible," says Mr. Conybeare in his Lectures, "to the beauty, the piety, the devotion, and the spiritual feeling which are found in almost every page of the Commentary of Augustine." In short if any person doubt that the works of the Fathers have a real appreciable value, founded not in mere curiosities of ancient literature but on good and useful service done, let him read the "Evidences" of Paley, and then consider first, whether his leading arguments could be maintained without the testimony so largely derived from the Fathers; and secondly, whether these arguments are not indispensable to the defence of Christianity upon external evidence. The reason I instance Paley's work in preference to any other evidences

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is, that its style and way of reasoning is of a most popular kind, and while many other works may confirm those who believe, Paley is convincing to those who doubt. It is related of the Duke of Wellington that, on hearing one of his officers speak lightly of Revelation, he asked him "Did you ever read Paley?" "No." "Then you are not qualified to give an opinion."

The translations to which I alluded from the "Library of the Fathers of the Holy Catholic Church," published by the Oxford Tract party. Already some of the works of St. Augustine, Cyril, Cyprian, Chrysostom, Athanasius, and Tertullian have appeared. Also in "The Christian's Family Library" there is one volume, entitled "The Christian Fathers of the First and Second Century; their Principle Remains at large; with Selections from their other Writings." Milner and Mosheim may both be consulted for the general character of the Fathers. Also Horne's "Introduction." Conybeare's "Bampton Lectures," above mentioned, contain "An Analytical Examination into the character, value, and just application of the Writings of the Christian Fathers, during the Ante-Nicene Period." Dr. Burton also published "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ."

In the works of N. Lardner (a Socinian writer) we have a careful examination of the testimony which the fathers have afforded to the Scriptures. Dr. Clarke's "Succession of Sacred Literature," with his "Bibliographical Miscellany," and more particularly Cave's "Lives of the Fathers of the First Four Ages of the Church," are books of high authority.

Secondly. The Schoolmen. At the beginning of the Reformation a monk declared that Greek was "the mother of all heresy," and that as to Hebrew, "it is certain

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that all who learn it become instantly Jews." For this abhorrence of learning we must blame the abuse of it by the schoolmen, of whom Luther said "they did nothing but propose paradoxes, and that their whole art was built on a contempt of Scripture." The best advice I can offer the general reader is conveyed in the words of Leighton, "To understand and be master of those trifling disputes that prevail in the schools, is an evidence of a very mean understanding." Bonaventura, Aquinas, Bradwardine, Wickliffe, Huss, and Jerome, are the names of the principal schoolmen; the life and opinions of Wickliffe have been written by Mr. Vaughan. "Estius's Sum," says Mr. Bickersteth, "is considered to contain the best account of the Scholastic Divinity."

Thirdly. THE REFORMERS. Tindal, Latimer, Cranmer, Ridley, and Philpot, Bradford, Jewell, Fox, Knox, are the writers whose lives and opinions are most worthy of attention. A work in twelve volumes, by the Religious Tract Society, gives selections from their works, as well as from those of Bale, Barnes, Becon, Bilney, Borthwick, Clement, Frith, Gilby, Lady J. Grey, Hamilton, Hooper, Joye, Lambert, Queen Parr, Ponet, Rogers, Sampson, Saunders, Taylor, Wickliffe, and Wishart. More matter of the same kind will be found in Legh Richmond's "Fathers of the English Church," and in Bickersteth's "Testimony of the Reformers." Mr. Le Bas, Principal of the E. I. College, has written the lives of Cranmer, Wickliffe, Jewell, and Laud. The "English Martyrology," abridged from Foxe, by Charlotte Elizabeth, a most able writer, forms two small volumes in "The Christian's Family Library."

Of the Foreign Reformers, Luther, Melancthon, Erasmus, Calvin, Zuinglius, Œcolampadius, Martyr, Bucer, Beza, Bullinger, are men with whom, either by biography

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(especially D'Aubigne's), or extracts, we have many opportunities of becoming acquainted.

Fourthly The Successors of the Reformers. Of these the principal writers are,

Hooker, whose "Ecclesiastical Polity" is universally allowed to be the strongest bulwark of the established church. In this work there is a wonderful weight of words, a most appropriate selection of topics and cogent reasoning. This author is usually quoted as "the Judicious Hooker." His life, by Isaac Walton, is one of the most valuable pieces of biography in our language. He died A. D. 1600.

Richard Sibbes, died about thirty-five years after Hooker. The "Bruised Reed," and "Soul's Conflict," are the titles of two of his best works.

Archbishop Usher, died A. D. 1656. He was called by Dr. Johnson "the great luminary of the Irish church." He is famed for having read all the Fathers. Mr. Bickersteth mentions Usher's "Answer to the Jesuit," as one of the best pieces against Romanism. Since Mr. Bickersteth's time, Usher's "Body of Divinity" has been published in a convenient form, price only 12*s*. His works complete, in a handsome form, fill 18 vols., now publishing at 12*s*. each. A collection of Ushers letters, and his life, were published by his chaplain, Dr. Richard Parr.

Dr. Hammond, the chaplain of Charles I. in Carisbrook Castle, wrote a paraphrase of the new Testament. Sanderson, also attached to Charles, and, to compensate for persecution, elevated to the bishopric of Lincoln at the Restoration, wrote "Nine Cases of Conscience," and "Discourse on the Church."

Dr. Mede, accounted the ablest interpreter of obscure prophecy.

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Jeremy Taylor, a writer of great fertility and depth of thought. His defence of episcopacy and the liturgy were much admired by Bishop Heber, who thought that in imagination and real genius, Taylor was before either Hooker or Barrow. Few writers have been more gleaned by modern divines. His life has been written by Bonney.

Bishops Babington, Cowper, Greenham, and Andrews lived in this period.

Fifthly, THE NONCONFORMISTS, comprising all who separated from the liturgy and ceremonies of the Church, from the Reformation till modern times. On this period and indeed on every other, "The Christian Student" is strongly recommended.

However deeply rooted may be our hatred of dissent, we must not carry it so far as to think lightly of all the writings of dissenters, or we shall lose some of the most valuable theological discussions and works of practical piety. One anecdote of Lord Burleigh deserves to be better known. When some complained to Lord Burleigh of the liturgy, and said they only wished its amendment, he told them to make a better; one class of the complainants formed a new one, like that of Geneva; another class altered the new one in 600 particulars; a third, quarrelling about the alteration, proposed a new model, and a fourth dissented from all.

Dr. Owen, famed for sound learning and judgment. His writings are very numerous, and they are of a high Calvinistic character.

Baxter. Read the article on his life and writings in the Edinburgh Magazine, 1843. He was chaplain to Whalley's regiment after the battle of Naseby. He tried to reconcile Calvinism with Arminianism. He wrote 145 treatises, of which four were folios, seventy-three

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quartos, and forty-nine octavos. He wrote much in gaol, under the foul sentence of Jefferies.

Charnock, famed for masculine style and originality of thought. His "Discourses on Providence" are considered the best.

Dr. Goodwin, a favourite of Cromwell, whom he attended on his death-bed. He wrote sermons, expositions, and controversial treatises.

Howe nervous and majestic. Robert Hall said Burke was the best author for earth, and Howe for heaven. His "Living Temple" is very celebrated. I would particularly recommend the work, published among the "Sacred Classics."

Dr. Bates, fluent, with beautiful similitudes.

Flavel, fervent, touching the conscience, and moving the feelings.

Caryl, officiated with Dr. Owen as a minister to Cromwell. His "Commentary on Job," is in 12 vols. 4to.

Dr. Manton. See Neal's "Puritans."

Matthew Pool: the "Synopsis Criticorum," in five folios, was his chief work.

Sixthly, The Divines of the Restoration and Revolution. This era was marked, says Bishop Heber in his life of Taylor, by a school of literature and composition, of all others which this country has seen, the least favourable to genius, and the most unlike that style of thinking and expression which had distinguished Jeremy Taylor and his contemporaries. What Augustine said of Cicero has been remarked of more than one of the following writers, with reference to their avoiding Scriptural terms, and not sufficiently enforcing Christian motives; namely, "that we cease to be captivated

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with him, because the name of Christ does not occur in him."

Bishop Burnet. Read his "Articles," "Reformation," and "Own Times."

Bishop Reynolds, very terse and full; devotional and controversial—a strong Calvinist.

Archbishop Leighton. His Commentary on St. Peter has been already mentioned.

Bishop Beveridge, very learned in Oriental literature. He wrote on the Thirty-nine Articles. His "Private Thoughts" are most known, and published among the "Sacred Classics."

Archbishop Tillotson. Locke considered Tillotson and Chillingworth very remarkable for perspicuity. Heber speaks of "the dull good sense of Tillotson." He attended with Dr. Burnet at the execution of Lord William Russell. He was accused of Socinianism, Dr. Jortin says, because, in making some concessions to the Socinians, he had broken through one ancient rule of controversy, "allow not an adversary either common sense or common honesty." In answer to this charge he republished four of his sermons "on the Incarnation and Divinity." His sermons are best known. As to the style in which he wrote, read "Fitzosborne's Letters" by Melmoth, who qualifies the excessive praise it had long received.

Isaac Barrow was so deep and copious that Charles II. use to call him an *unfair* preacher, because he left nothing to be said after him. His sermons are a mine of brilliant thoughts and sterling arguments. He was a great mathematician, deemed second only to Sir Isaac Newton. His sermon on "vain and idle talking" is quoted by Addison, as a specimen of singular felicity of expression.

Stillingfleet: his writings against popery very valuable.

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The elegance and learning of the "Origines Sacræ" has made it more popular. His "Origines Britannicæ" give antiquities of the churches of Britain. He had a controversy with Locke, arising from certain remarks made in his "Defence of the Doctrine of the Trinity."

John Locke wrote "on the Reasonableness of Christianity," and Paraphrases and Notes to several of St. Paul's Epistles.

Robert South held a controversy with Sherlock on the Trinity. His sermons are well known. His style is nervous, with much point and wit. His writings are in great repute.

Sherlock (William, named above) wrote against the dissenters. Thomas Sherlock, his son, wrote a tract well worth reading, called "The Trial of the Witnesses of the Resurrection."

Wilson, Bishop of the Isle of Man, published "Ecclesiastical Constitutions," of which Lord Chancellor King said that "if the ancient discipline of the Church were lost, it might be found in the Isle of Man." He wrote also sermons and tracts.

William Law: his "Serious Call to a Religious Life" was considered by Dr. Johnson one of the most powerful works of the kind. His "Practical Treatise on Christianity" is also very good.

Bishop Warburton: his "Julian," "Alliance of Church and State," and "Divine Legation," are much admired. Read Dr. Johnson's character of Warburton in his "Life of Pope." It was said that Bishop Bull was his master, and Jeremy Taylor his favourite divine.

Bishop Watson answered Paine and Gibbon. His "Apology" has been already mentioned.

Archbishop Secker wrote "Sermons and Lectures on the Church Catechism."

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Bishop Berkeley fell dead while hearing a sermon, written by Dr. Sherlock. He is more known as a philosopher than as a divine.

Bishop Butler, the author of the Sermons and Analogy already mentioned.

Secondly, MODERN WRITERS.

Bishop Horne, author of the "Introduction."

Jonathan Edwards, who wrote on "Justification."

Romaine, author of the most popular book on Faith.

Milner, author of the "Church History."

Jones, of Nayland, deemed one of the most satisfactory writers on the Trinity.

Newton, the history of whose life is universally recommended, as also are his letters.

Scott, the author of the "Commentary."

Robert Hall, one of the finest writers in the English language; clear, candid, and very powerful.

Bishop Horsley, the author of "Biblical Criticism."

These are the principal writers of the beginning of the present century. It does not seem requisite to enumerate any later authors.

ON THE PRAYER BOOK.

Read first the "History of the Prayer-Book" by the C. K. Society. This is a small volume, containing a useful addition to Church History.

Shepherd "on the Common Prayer;"

Wheatley's "Illustration of Common Prayer;"

Nelson's "Companion for the Fasts and Festivals;" and

Mant "On the Liturgy," are all standard works.

On "The Rubrics and Canons of the Church," a work

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much recommended, was written in 1753, by Thomas Sharp.

"Lectures and Sermons on the Liturgy" have been published by Bishop Jebb, 2 vols. 8vo., 1830; Thomas Rogers, 2 vols. 8vo.; Bishop J. Bird Sumner, 8vo. (more particularly on the Fasts and Festivals); Matthew Hole, 4 vols. 8vo., 1838, a new edition; and others.

Bishop Taylor's "Apology for the Liturgy," Heber considered among the best of Taylor's Polemical Discourses.

Bishop Nicholson's work on the Catechism has been lately republished.

One of the most compendious and useful books of reference to those who would purchase one only on this and most other ecclesiastical matters is the Rev. J. E. Riddle's "Ecclesiastical Chronology, or Annals of the Church," containing History, the relations of the Church to the State; controversies, sects, rites, discipline, writers.

On the Church of England, besides the above,

Bishop Jewell's famous "Apology for the Church of England," written in Latin, and translated by the mother of Sir Francis Bacon, is considered to have promoted the Reformation more than any other book. This, with Hooker's "Polity," Burnet's "Articles," and Nicholson "On the Book of Common Prayer," are considered unexceptionable expositions of the doctrines of the Church of England.

As to Sermons, exhortations and addresses to the feelings, they are abundantly supplied from our pulpits, and by the list of works which I shall presently recommend for the closet. For real instruction,

"The Bampton Lectures,"

"The Hulsean Lectures."

"The 100 Sermons of the Sunday Library," by Heber,

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Secker, Blomfield, Horne, Horsley, Maltby, Mant, Sumner, Robert Hall, Chalmers, and others;

Arnold's "Sermons at Rugby School;"

"Heber's Sermons;"

are all standard works, affording ample scope for every choice; so that after the many old writers already recommended, I may be spared the invidious and very difficult task of specifying what living authors deserve a preference.

For general theological reading—

"The Library of the Fathers;"

"Anglo-Catholic Theology;"

"The Theological Library;"

"The Englishman's Library;"

"The Christian's Family Library;"

are series of publications containing valuable reprints of old Standard Divinity, with some original composition.

Lastly, as to PRACTICAL WORKS, or Books for the Closet, Mr. Bickersteth remarks, that "it would be well for authors to consider to what books God has given the most influence in producing extensively a spirit of religion. If I were to name twelve works in our own language, I should name the following:—

Adams' Private Thoughts	Doddridge's Rise and Progress
Alleine's Alarm	Hervey's Theron and Aspasio
Baxter's Call	Law's Serious Call
——— Saint's Rest	Milner's History of the Church
Beveridge's Private Thoughts	Scott's Force of Truth
Bunyan's Pilgrim's Progress	Wilberforce's Practical View."

I have requested many of my clerical friends to mention works of the same kind, and have invariably found most of their favourite authors in this list.

Bunyan, Doddridge, and Wilberforce, are most true to nature. Of Doddridge a last edition has a valuable essay by John Forster.

Horne's "Introduction," Bickersteth's "Christian

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Student," and Messrs. Longman's "Classified Catalogue," will render any further assistance that the Biblical student can require.

ON THE STUDY OF POETRY.—CRITICISM.—TASTE.

"JOHNSON'S Lives of the Poets" will be a hand-book or guide to the poets.

Of *Chaucer* few read more than one or two tales as a specimen.

Spenser will improve taste—an author whom men of deep poetic feeling fondly read, and others distantly admire.

Shakspeare no one should ever cease reading: begin with the tragedies.

Cowley, Waller, Philips, Parnell, Rowe, Prior, Gay, Green, Tickell, Somerville, Swift, Collins, Dyer, Churchill, Akenside, Lyttleton, Armstrong, J. Warton, T. Warton, Mason, Beattie, are authors of whom those of limited opportunities may be contented to read such parts only as Johnson or other critics point out.

Of *Milton*, to read "Paradise Lost" is the duty of all—the pleasure of a few. Fuseli thought the second book the grandest effort of the human mind. All the minor works are better known than "Paradise Regained."

Of *Dryden*. "Alexander's Feast" is one of the most popular lyric odes. His "Fables," "Annus Mirabilis" and "Translation of Virgil" are the most celebrated. Dryden is considered to evince more strength and real poetry with less smoothness than Pope. Bolingbroke admired his prose writing. Mackintosh thought "The Cock and the Fox" Dryden's best poem.

Of *Addison*, read the "Cato" and Psalm xxiii.

Of *Pope*, the "Rape of the Lock" is the best of all

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heroi-comical poems; "Eloisa to Abelard" is the most immoral and impious poem ever sanctioned; most unworthy of the author of "The Messiah," which should be learned by heart and compared with Isaiah and Virgil. The "Essay on Criticism" and "Dunciad" show that Pope could write as strong lines as any writer. Of the "Essay on Man" the argument was written by Bolingbroke, and versified by Pope.

Of *Thomson*, all admire the sensibility and natural beauty of "The Seasons." He had not the art of giving effect with a few touches. His "Castle of Indolence" shows more genius, though less known.

Of *Shenstone*, Gray said, "He goes hopping along his own gravel walk, and never deviates from the beaten track, for fear of being lost." "The Schoolmistress" is one of the best imitations of Spenser.

Of *Young*, "The Night Thoughts" hold a high place among devotional poetry. Most of the literary world read part, few read all: which, indeed, may almost be said of Milton, for reasons given in Johnson's "Life of Milton."

Of *Gray*, the "Elegy" and "Ode to Eton College," are best known. Of the rest of his odes, Sir J. Mackintosh truly said, "They are most pleasing to the artist who looks to structure." And again, "To those who are capable of that intense application, which the higher order of poetry requires, and which poetical sympathy always produces, there is no obscurity."

Of *Goldsmith*, "The Deserted Village," next to Gray's "Elegy," is the most popular piece of English poetry. The other poems are much read.

Of *Johnson*, "London," and "The Vanity of Human Wishes," much admired by Byron, every scholar should compare with the third and tenth satires of Juvenal.

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His prologue, spoken by Garrick in 1747, is very good.

Of *Cowper*, "The Task" is considered the masterpiece. All his poems are much read, especially Alexander Selkirk, John Gilpin, and all the smaller pieces. Cowper, like Euripides, was remarkable for reconciling poetical sentiment with the language of common life. He may be considered the first of the school of Wordsworth. His letters are equal to any. Few poets have had more readers than Cowper. The public say of poetry as cottagers of religious tracts, "We like some thing with a tale in it."

Of later writers *Wordsworth* is admired by all his brother poets. See Coleridge's "Biographia Literaria." Read "The Excursion." *Crabbe's* "Phœbe Dawson" was read to Fox on his death-bed. Of the "Borough" Mackintosh said what Pitt observed of Sir W. Scott's "Minstrel," "I acknowledge his unparalleled power of painting."

Of *Coleridge*, Scott said translation was his forte. He translated Wallenstein from manuscript, and Schiller adopted and printed some of Coleridge's deviations. The "Ancient Mariner," composed during an evening walk with Wordsworth, as well as his "Christabel," are very celebrated. Mackintosh said Coleridge's "talents were below his understanding; he had never matured his ideas so as to express them with clearness and order." In other words Coleridge, like Shelly and others of the same school, often failed in the single step which would have attained to *the sublime*, and therefore their writings seem to remain in the regions of *the ridiculous*. Burns, Byron, Moore, Southey, Sir W. Scott, Rogers, L. E. L. (Letitia Elizabeth Landon,) Heber, Milman, Keats, Shelley, James Montgomery, are names which I need only men-

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tion. The reader may easily learn the names of the best pieces of each; and when he thinks he knows their several styles, then he may read with interest the "Rejected Addresses," and try how many of the supposed authors he can identify. Alfred Tennyson is the poet of the present day.

On Taste.—Read Burke "On the Sublime and Beautiful," Alison "On Taste," the principles of which were espoused by Stewart and Jeffrey; but see Burns' Letters (Lett. CC.) Read the critical articles in the Edinburgh and Quarterly. Hallam recommends the papers in Blackwood on Spenser, by Professor Wilson. Read Coleridge's criticism of Wordsworth in his "Biographia Literaria." The reviews of Wordsworth. Johnson's "Lives of the Poets;" his criticism of Gray is termed by Mackintosh "a monstrous example of critical injustice;" he adds, "he was unjust to Prior, because he had no feeling of the lively and the graceful." Sir James justly maintained that "there is a poetical sensibility which in the progress of the mind becomes as distinct a power, as a musical ear or a picturesque eye," which sensibility Johnson had not. The author of Rasselas certainly had a talent for poetry, and so Sir James himself was "not wanting in imagery," said Robert Hall, "but it was acquired and imported, not native to his mind." The essay in Blackwood on Burns's poetry, by Carlyle, was strongly recommended by Mrs. Hemans. Read also the papers on Milton in the Spectator. Lastly, study attentively poems of different degrees of merit; compare odes, blank verse, the different measures of Pope and Spenser, Scott, and others, and consider which are best suited to the English language, what poet excels in each; then confirm or correct your own opinions by those of reputed critics. I have also known much improvement

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conveyed by a few hours' reading with a tutor of good taste. Coleridge, high as were his natural endowments, ascribed much of his proficiency to school lessons in criticism from Dr. Bowyer at Christ's Hospital.

Since the method of studying all subjects is nearly the same, I may now conclude with works on Natural Philosophy, and Common-place Books.

Herschel's "Preliminary Discourse," Paley's "Natural Theology," and the Bridgwater treatises, will each and all tend to a general knowledge of science. Lardner's treatises will teach *Astronomy*, *Mechanics*, *Hydraulics* and *Hydrostatics*, *Pneumatics*, and *Optics*. Mrs. Somerville's "Connection of the Physical Sciences," was written to render science accessible to her countrywomen. Arnot's "Physics" is simple and instructive. On *Botany*, Mrs. Horry's "Opuscule for Beginners of all Ages," removes very many of the old difficulties; the object being to teach the principles of the science in the most common words. On *Chemistry*, "Chemistry no Mystery," by Scoffern, with one of Palmer's chemical chests, &c. will furnish implements for a few shillings, and thus you may teach yourself all necessary experiments in a few evenings. The works of Brande, Donovan, and Graham may then, and not till then, be useful. Lardner on the "Steam-Engine," Brewster on "Magnetism," Phillips on "Geology," and other treatises, simple or technical, elementary or abstruse, will be found in Messrs. Longman's "Classified Catalogue." Indeed every part of science has of late been treated in a way easy and intelligible to "men, women, and children."

Lastly, keep a Common-place Book. Procure "The improved Common-place Book on the plan of Locke." The preface contains instructions. This Common-

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place Book. I would advise students to use as a day-book, and to keep a common ruled book of 300 or 400 pages as a ledger. The day-book should contain an analysis of every book that is read, to aid the natural defects of memory, not to supersede it; that is, we should enter time, place, and persons, and little facts, when and only when, we can trust our memory with the chief part of the narrative. The entry should resemble the summary we find in books. We may also enter original thoughts in order as they arise. Then the ledger should be a book of topics in which every subject of interest may have a page or two assigned it, for the purpose of classifying the contents of the Common-place or Day Book. To show the advantage of this, I will copy from my own book one of the pages in which I have long stored up any casual notice and recommendation of authors to determine my choice of reading

"*Authors recommended and characterised.*

"Read 'Collingwood's letter on Trafalgar,' cp. 2. (i. e. Common-place Book, page 2), and Hutchinson 'On Alexandria,' cp. 8. Burke's opinion of Montesquieu, cp. 14, and of Voltaire, of Murphy's Translation and 'Ossian,' cp. 14. The prose of Dryden, Shaftesbury, and Hooker characterised, cp. 27. What Niebuhr and what Pitt considered the desiderata of literature, cp. 175. Gent. Mag. for 1747, about Hogæus. Miss Austin's 'Pride and Prejudice,' Scott thought unequalled, cp. 31. Adolphus's Letters to Heber. 'New Monthly' for 1822, about National Gallery. 'On India and Hindoos,' read Ward's book. Swift's letters better than Pope's, cp. 150. Read Cowper's letters, Mackintosh's opinion of Hume's History, cp. 38. Edinb. No. XLI. 2nd article by Mackintosh. Canning's eulogy of Chalmers's 'Sermons,' cp. 257.

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Gray's opinion of Froissart; which was admired by He- as also Paul and Virginia, cp. 54."

I have now said as much as can be useful and perhaps more, and shall conclude with observing that, however imperfect this little work may be, any young person of ordinary understanding who will follow the advice it contains for one or two hours a day, will soon acquire such habits of reflection and general knowledge as will greatly increase the pleasure both of his solitary and his social hours.

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APPENDIX.

ALTHOUGH Mr. Pycroft's "Course of Reading" might well be enlarged and improved in most of its divisions, it is not so defective in any one of them, except that of American History, as absolutely to require the substitution of another in its place; to this head therefore the alterations in the present edition are confined. In conformity to the general plan of the work, the course here given is limited to books in the English language, and hence it is intended only for a popular guide and not for the use of the scholar, to whom the original authorities, particularly the Spanish, would be indispensable. Such of these as have been translated into English, and are of especial importance, are mentioned in the list. With a view to distinctness and convenience of reference, the course of American History is divided into the following heads:

1. Ancient inhabitants of the western hemisphere.
2. Supposed discoveries prior to Columbus.
3. Columbus and his companions.
4. Americus Vesputius and the other early discoverers.
5. Conquests and colonial settlements by the Spaniards and other Europeans in South America and around the Gulf of Mexico.

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6. Discoveries and colonial settlements by Europeans north of the Gulf of Mexico.

7. Emancipation of the Northern colonies and their history as independent states.

8. Emancipation of the Southern colonies and history since.

1. Ancient inhabitants of America.

The first division calls up the question of the time and manner of the first peopling of the western continent. Upon this still unsettled question a vast many volumes and learned disquisitions have been written, of which the following are most worthy of being mentioned.

Humboldt's Researches concerning the institutions and monuments of the ancient inhabitants of America, translated from the French by H. M. Williams. Macculloh's Researches in America, and Priest's American Antiquities.

Stephens's Central America and Travels in Yucatan, contain the most accurate account of the present condition of the grandest monuments of Indian antiquity yet discovered.

Catherwood's splendid volume of views of these monuments selected from his drawings taken on the spot, must be examined in connexion with Mr. Stephens's descriptions.

Lord Kingsborough's magnificent work on Mexican antiquities, imbodies every thing known upon the subject at the time of its publication.

Morton's Crania Americana, or a comparative view of the skulls of the aboriginal nations of North and South America, is a work of profound research, invoking the dead to testify from whence they came. On this division of the subject no mere popular work has been referred to, as the object is to obtain facts and not speculations.

The habits and manners of the Indian tribes, individu-

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ally and collectively, have been described by numerous historians and travellers. The most accurate accounts of them, particularly of those found in the southern part of the continent, have been given by the early Spanish historians, and those of them which have been translated, particularly Las Casas, may be read to great advantage. Besides these, Dobritzhofer's Account of the Abipones, Adair's History of the American Indians, Long's Indian Interpreter, Colden's Five Indian Nations, Brainerd's Life, Heckewelder's Narrative, Schoolcraft's Algic Researches, Bradford's Researches into the origin of the Red Race, Stone's Life of Brandt and Red Jacket, M'Kenney and Hall's History of the Indian Tribes, and Catlin's Notes on the Manners and Customs of the North American Indians, are the works of most interest and importance on this extraordinary race.

2. Supposed discoveries prior to Columbus.

The supposed voyage to this western world, in the twelfth century of Prince Madoc and his three hundred attendants, on which Southey founded his beautiful poem, is now held to be so fabulous that nothing but mere curiosity would lead any one to inquire into the tradition. This may be gratified by reading the account of it in Hakluyt, or more particularly in Williams's inquiry into the truth of the tradition, or Owen's British Remains, or Thomas Herbert's Travels. Within a few years a claim has been revived by the Danish Antiquarian Society in favor of a discovery of this continent in the tenth century, by the Northmen, and beside the elaborate work of Rafn, there are two by Beamish and Smith in support of it. A very impartial review of the question was published in the 46th volume of the North American, and the 50th volume of the same Journal contains an examination of the claims of the brothers Zeni, Venetians, to a discovery

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about a century prior to Columbus, with a short notice of some others, both at an earlier and a later period than the Zeni. Burder and some others have written on the Welsh Indians supposed to be found in America, and the lost ten tribes of Israel were discovered by Ingram to have wandered here in ancient days, but the books in which such wild fancies were promulgated are now deservedly forgotten.

3. Columbus and his companions.

For original and contemporary documents, reference may be made to the translation of Columbus's "Epistola de insulis Indiæ supra Gangem nuper inventis"—his life by his son in Pinkerton's Voyages, the volume entitled "Memorials of Columbus," translated from the Spanish and Italian, and published in London about 1823, and Peter Martyr's Decades of the New World; Robertson's America should also be consulted. Irving's Life of Columbus supersedes the necessity of referring to any other recent work, in fact no other is worthy of being named with it, except Prescott's Ferdinand and Isabella, which may be cited as far as it relates to him, and is of equal authority and interest with Irving's beautiful History. Irving's account of the voyages and discoveries of the companions of Columbus is the only valuable work in English on that part of the subject. Particular notice is taken of Ojeda in the third volume of the Life of Columbus.

4. Americus Vesputius and the other early discoverers.

The authentic works under this head are mostly in Italian. In the Appendix to Irving's Columbus, an account is given of the controversy which has long been carried on in relation to him. Some of his voyages are published in Callender's Collections, and a translation of his four letters is given in the 3d vol. of Kerr's. In Marsh and

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Capen's School Library, there is a short life of him. The life of Cabot has been written by Mr. Biddle, and a more concise one by Mr. Hayward, the latter is found in the 9th vol. of Sparks's American Biography. See also Southey's Brazil, and Gordon's Spanish Discoveries in America.

5. Conquests and colonial settlements by the Spaniards and other Europeans in South America and around the gulf of Mexico.

Keatinge's Translation of Bernal Diaz's true History of the Conquest of Mexico, Townsend's of De Solis's History, Cullen's of Clavigero, Gomara's account of Mexico in the 3d vol. of Purchas's Pilgrims, and Folsom's Despatches of Cortes, are the original authorities to be consulted on this subject. But Prescott's Conquest of Mexico is so full and so authentic, that no other need be read to obtain the most thorough knowledge of this great event.

Garcilaso de la Vega's Royal Commentaries of Peru, translated by Rycaut, and Zarate's Discovery and Conquest of Peru, translated by Nicholas, the extracts from Oviedo in the 3d vol. of Purchas, and the Conquest of Peru and Chili by Pizarro in the 2d vol. of Harris' Voyages, and the Conquest of Peru, by Trueba y Cosio, are the best accounts extant, in English, of the Spanish conquest. Prescott's promised work on Peru, will probably soon appear, and in anticipation we may safely make the same remark upon it, that we have made above on his Mexico. Marmontel's Incas has been translated into English and may be read to give interest to the history.

Southey's Brazil is a very complete history, both of the discovery and settlement of the country by the Portuguese and of its later progress and condition. It includes also a history of the adjacent territories and an account of Ca-

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bral, Cabot and other navigators of that period. It is far higher authority than their own historian Rocha Pitta.

6. Discoveries and colonial settlements by Europeans north of the gulf of Mexico.

Under this head a general reference must be made to the collections of Voyages and Travels by Hakluyt, Purchas, Churchill, Harris, Pinkerton and Kerr, and to the collections of the historical societies of the various states, all of which contain documents necessary to be consulted in reading upon this part of American history. The volumes of "Historical Tracts relating to the origin and settlement of the Colonies of North America," collected by Peter Force, and Belknap's and Sparks's American Biography, and Holmes's Annals, are also of great importance in this view.

Those who are curious to look into the early writers on the Northern settlements will find the following particularly worthy of attention.

Captain John Smith's History of Virginia. A Description of New-England by the same, and that part of his Travels which relates to America. Ralph Hamor's True Discourse of the present state of Virginia. Harriot's brief and true report of the new found land of Virginia. Davis's Edition of Morton's New-England Memorial. Savage's of Winthrop's Journal. Josselyn's two voyages to New-England. Gorges' America painted to the life. Edward Johnson's Wonder Working Providence. Hennepin's and La Hontan's Travels and Joutel's voyages of La Salle to the gulf of Mexico.

The general history of the British North American colonies, from their settlement to the war for independence, may be read either in Grahame's or Bancroft's history of the United States. A very excellent abridgment of the latter has been made by the author. Hale's compendious

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history of the United States is a very good work of the same kind. Also Fergus's History of the United States.

The general works on the colonial history, prior to the revolution, are

Oldmixon's British Empire in America.

Burke's account of the European settlements in America.

Mante's History of the French War.

Douglass's Summary of the first planting, &c., of the British settlements in North America.

Chalmers' Political Annals. Also his Revolt of the Colonies.

For Canadian, and other British American Colonial History, read Cartier's account of his voyage in the 3d vol. of Hakluyt—Charlevoix Letters on Canada, &c.

Murray's historical and descriptive account of British America.

Heriot's history of Canada from its first discovery.

Anderson's view of the importance of the British colonies.

Mackenzie's Voyages to the Frozen and Pacific oceans.

Theller's Canada in 1837, 1838.

Bonnycastle's recent work on Canada.

Haliburton's Historical and Statistical account of Nova Scotia.

Cooney's History of the Northern part of New-Brunswick.

Anspack's History of the island of Newfoundland.

Erondelle's Translation of L'Escarbot's Nova Francia.

For a knowledge of the progress of discovery and settlement in the Northern interior, and on the coasts of the Pacific, consult

Tytler's Historical view of the progress of Discovery on the more Northern coasts of America.

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Jeffery's voyages for completing the discovery on the North-west coast of America. Parry, Ross, and Franklin's Voyages to the Frozen Sea.

Back's Arctic land expedition.

Lewis and Clarke's Expedition to the Pacific ocean.

Long's Expedition to the Rocky Mountains.

Pike's Expedition to the Sources of the Mississippi.

Greenhow's Memoir on the Northwest Coast of America.

Irving's Astoria. Cox's Adventures on the Columbia river. Parker's Tour beyond the Rocky Mountains.

Farnham's History of the Oregon Territory.

Forbes' History of California.

Venega's History of California.

For the history of the individual states and colonies, the following works may be consulted:

Williamson's History of Maine.

Brereton's brief and true relation of the discovery of the north part of Virginia (*i. e.* New-England); this book contains an account of the first attempt to establish a colony in New-England.

Mount's relation of the beginning of Plymouth. Neal's History of the Puritans.

Young's Chronicles of the Pilgrim Fathers.

Hutchinson's and Bradford's Histories of Massachusetts.

Baylies's Historical Memoir of New-Plymouth.

Belknap's and Barstow's Histories of New-Hampshire.

Trumbull's and Dwight's Histories of Connecticut.

Potter's Early History of Narragansett.

Clark's Ill news from New-England.

Elton's Edition of Callender's Historical discourse on Rhode-Island. Backus's History of the Baptists. Knowles's Life of Roger Williams.

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Lambrechtsen's History of the New Netherlands.
Vander Donck's New Netherlands.
De Vrie's Voyages to New Netherlands.
} In the collections of the N. Y. Historical Society. New Series, Vol. 1.

Yates' and Moulton's History of the State of New-York, including its aboriginal and colonial annals.

W. Smith's and Dunlap's histories of the Province of New-York.

S. Smith's and Gordon's histories of New-Jersey.

Proud's and Gordon's histories of Pennsylvania. Clarkson's Memoirs of W. Penn.

Mrs. Hughes' Life of W. Penn. Fisher's Private Life of do.

Acrelius's history of New Sweden, (Delaware,) and the extract from Holm in the N. Y. Historical Society collections.

Griffith's, Bozman's, and McMahon's Histories of Maryland.

Sir William Keith's History of Virginia.

Beverley's and Stith's Virginia—the latter most correct.

Robertson's American, Books IX and X.

Jefferson's Notes on Virginia.

Cayley's Life of Sir W. Raleigh.

Lawson's History of Carolina, (North.)

Williamson's and Martin's Histories of North Carolina.

Landonniere's account of his attempt to plant the first colony in Carolina, is found in the 3rd of Hakluyt.

Archdale's description of Carolina, (South.)

Hewitt's History of South Carolina and Georgia.

Ramsay's and Simms's Histories of South Carolina.

The collections of the South Carolina Historical Society contains many important papers relating to its early history.

Accounts of the colony of Georgia from its first establishment. London, 1741. By Tailfer and Anderson.

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M'Call's History of Georgia.

Harris's Memoirs of Oglethorpe.

The histories of the States formed since the adoption of the Constitution of the United States, are referred to under this division to complete the list, although they properly belong to the next.

Williams's and Graham's Histories of Vermont.

Lanman's History of Michigan.

Atwater's Antiquities of Ohio, in the collections of the Massachusetts Antiquarian Society, Vol. 1.

Brown's History of Illinois.

Imlay's discovery and settlement of Kentucky, by John Filson, and adventures of Daniel Boon.

Marshall's and Butler's Histories of Kentucky.

Haywood's History of Tennessee.

Barbé-Marbois's, and Martin's Histories of Louisiana; there is also a smaller and more recent work on Louisiana, by Bunner.

Flint's History and Geography of the Mississippi Valley.

Du Pratz' History of Louisiana, &c., containing a description of the country on both sides of the Mississippi.

For an account of the remaining colonies not included in the original British colonies, see

The adventures of Ponce de Leon in Irving's Companions of Columbus, and in Herrera's General History of America.

The Portuguese relation of De Soto's conquest in Hakluyt, vol. v.

Ribault's whole and true discovery of Terra Florida.

Relation of the conquest of Florida under De Soto. London, 1700. Forbes's Sketches of the Floridas.

T. Irving's conquest of Florida.

Kennedy's rise, progress and prospects of Texas.

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Foote's Texas and the Texans.

On the West Indies, the leading work is

Edwards's History, civil and commercial, of the British colonies in the West Indies. Coleridge's six months in the West Indies, is a very delightful as well as instructive book. For other authorities see Davies's History of the Caribbee Islands. Abbott's Letters from Cuba. Turnbull's Cuba. T. Southey's History of the West Indies. Rainford's Historical account of the Black Empire of Hayti. Halliday's West Indies.

Madden's Travels in the West Indies.

Mackenzie's Notes on Hayti.

Lewis's Journal of a West India Proprietor.

Winter in the West Indies.

7. Emancipation of the Northern Colonies and History as Independent States.

Of the numerous histories of the American war now extant, it will be sufficient to name Ramsay's on the one side, and Gordon's and Stedman's on the other. Botta's is more impartial and more accurate than either. Thatcher's Military Journal is important to the history of the war. Tarleton's History of the Campaigns in the southern provinces and Lee's and Moultrie's Memoirs of the War in the southern Department of the U. S. are the best accounts of the military operations in that part of the country. Bradford's History of the Federal government from the adoption of the constitution to the year 1839, is the only one that embraces the whole period. For the documentary history, reference must be had to the Collections, which have been made by Wait and others of the State Papers and public documents; Elliott's American Diplomatic Codes and Debates in the Federal Convention on the formation of the Constitution. The papers by Hamilton, Madison and Jay, known as the Federalist, are the

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best commentary on the principles of the constitution, which, with the later commentaries of Marshall and Story, must be read by every one who would understand it.

The history of this period is best read in the biographies of its prominent actors, as in

Sanderson's Biography of the Signers of the Declaration of Independence. Marshall's Life of Washington. Sparks's Life and Writings of Washington. Guizot's Essay on the character and influence of Washington. Hamilton's Life of Hamilton. Adams's Correspondence. Jefferson's Memoirs and Tucker's Life of him. The Madison Papers. The National Portrait Gallery. Jay's Life of Jay. Sparks's Life of Gouverneur Morris. Sullivan's familiar letters on public characters and public events. Tudor's letters on the Eastern States.

The naval history of the United States has been ably written by Cooper; and for the history of the principal war in which the country has been engaged, we may refer to

Fay's Collections of the official accounts of the battles by sea and land. Palmer's Historical Register. Official Letters of the military and naval officers of the United States. Shaw's Official correspondence with the Department of War. Gen. Wilkinson's Memoirs; Gen. Armstrong's Notices of the War of 1812.

But a few of the very numerous works on this country and its institutions written by travellers from abroad are of sufficient importance to be worthy of notice, the principal exceptions are those of Chevalier on the Society, Manners and Politics in the United States, and of De Tocqueville on Democracy in America, both of which should be carefully read by every American.

8. Emancipation of the southern colonies and history as Independent States.

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The principal historical accounts of the Revolutions in Spanish and Portuguese America are found in the volumes of the New Annual Register from 1807 to the present time; regular histories of the contest between the mother country and the colonies do not as yet exist in English. The works here cited, are referred to as containing only more or less information relative to it.

Humboldt's Political Essay on New Spain, and his travels called his Personal Narrative, give the best account of the condition of these countries immediately preceding the Revolution, the events connected with it, and their condition since may be learned from

Stevenson's twenty years residence in South America.

Bonnycastle's account of Spanish America.

Paro's letters on the United Provinces of South America, translated by Crosby.

Outline of the Revolution in Spanish America by a South American.

Brackenridge's Voyage to South America, performed by order of the American government.

Proctor's Narrative of a Journey across the Cordilleras.

Smyth and Lowe's Journey from Lima to Para, across the Andes and down the Amazon.

Robinson's Memoirs of the Mexican Revolution.

Poinsett's Notes on Mexico—Bullock's Six Months in Mexico.

Latrobe's Rambler in Mexico.

Ward's Travels in Mexico.

Mayer's Mexico as it was and as it is.

Madame Calderon de la Barca's Life in Mexico.

Juarro's History of Guatemala translated by Bailey.

Dunn's Guatemala in 1837–8.

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Montgomery's Journey to Guatemala and Central America.

The parts of Stephens's Incidents of travel which treat of the political revolutions of Guatemala.

Biggs' History of Miranda's expedition.

Hackett's Expedition to Venezuela and Caraccas.

Brown's narrative of the expedition for the service of the patriots.

Millien's Travels in Colombia.

Cochran's Journal of a residence and travels in Colombia.

Col. Hamilton's travels through the interior provinces of Colombia—Duane's visit to Colombia in 1822 and 1823.

Recollections of a three years service in the republics of Venezuela and Colombia, by an officer in the Colombian navy.

Robinson's Journal of an expedition 1400 miles up the Orinoco.

Hunter's History of the Revolution of Caraccas.

A. Smith's Peru as it is.

Temple's Travels in Peru.

Walsh's Notices of Brazil in 1828 and 1829.

The 2d volume of Southey's Brazil. Armitage's Brazil.

M. Graham's Journal of a residence in Brazil.

Renger's Reign of Dr. Francia in Paraguay.

Robertson's four years in Paraguay and Dr. Francia's reign of terror.

Andrew's Journey from Buenos Ayres to Chili.

Head's Journey across the Pampas.

Constitution of Bolivia in American Annual Register, 1 and 2.

Ducoudray Holstein's Life of Bolivar.

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Five years residence in Buenos Ayres from 1820—1825. By an Englishman.

Schmidtmeyer's Travels into Chili.

Mrs. Graham's Journal of a residence in Chili.

Miers' Travels in Chili and Plata.

The preceding course of Reading on American History, furnishes a sufficient variety in each of the divisions to allow a selection to be made at the pleasure of the reader.

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